

H. D.

A
VISITATION
OF
LOVE
UNTO THE
KING,

And Those call'd
ROYALLISTS;

- Consisting {
- I. Of an ANSWER to several QUERIES proposed to the People (called QUAKERS) from a (supposed) ROYALLIST.
 - II. Of an OBJECTION Answered, concerning the KINGS SUPREMACY.
 - III. Of an EPISTLE directed to the KING, & those that go under the name of ROYALLISTS.
 - IV. Of certain QUERIES returned to them (called ROYALLISTS) to Answer.

L O N D O N,

Printed, and are to be sold by *Robert Wilson*, at his Shop
at the Sign of the *Black-spread Eagle and Wind-Mill*,
in *Martins* near *Aldersgate*, 1660.

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A N
ANSVVER
To divers
QUERIES

Superscribed thus, *To the Quakers some Queries is sent to be Answered, that all People may know your Spirit, and the temper of it, and your Judgment concerning the Times and Seasons.*

AS concerning the *Quakers*, that are scornfully so called, We are at this day, and have been ever since we were a People, a poor despised and contemptible People, in the eye of this world, and deep Sufferers under the *Injustice*, and *Cruelties*, and *Oppressions* both of *Rulers Teachers* and *People*, and we have been a prey to the wicked, and troden down under the feet of *Ambitious men*, that have been in *Power* in this *Nation*, and have Ruled in force and cruelty over us, and this hath been ever since the Lord raised us up to be a *People*, though we have not been offensive to any just Law, or Government, or to any sort of *People*, otherwise then that we have given our Witness against Sin and wickedness in all *People*; but we have not been *Oppressors of others*, neither have we envied the persons of any, but in all good Conscience have we walked towards all men, doing no otherwise to any, than we would be done unto; and this is the very Law we walk by towards all men, desiring the good of all; and that all may come to Repentance and be Saved; and what we are as unto the Lord, if I should declare, it could not be believed by many: But we are his *People*, and he

hath Chosen us, and he is our God, and we have Believed in him, and walked with him in the uprightness of heart; and we have this Testimony in our own hearts, if we die it is for him, and if we live it is to him; and though we have been and may be clouded with the Reproaches and Persecutions of an Uncircumcised Generation, yet in the Lords season it shall be manifest even to the world, and to our very enemies, that we are his People and Chosen of him, and he in the midst of us, whom we Serve and Worship in Spirit, in Truth, and in Righteousness; and this shall be manifest in the day of the Lord, and in the mean time we are willing to b^eir, and to suffer all things that is put upon us, for the Name of the Lords sake.

Query 1. Whether you, or any of you, that pretend to Inspiration and Revelation, did foresee, or was it revealed to you, that ever Charles Stuart should be Proclaimed King to Reign in England, ever any more? Or, whether or no any of you did believe it, or could have believed it by your great Faith which you profess, if it had been told you long ago?

Ans^r. As for the Proclaiming of Charles Stuart King, to Reiga in England, it was not improbable unto our Faith, neither is it contrary unto that which some of us hath seen; for we know that God respecteth neither persons nor names, but doth give the Kingdoms of this World to whomsoever he will: And thus much was said as may be seen in a Book, called, *GOOD COUNSEL AND ADVICE, REFLECTED*, (and divers other Papers) &c. p. 17. In a Letter to Oliver Cromwell, it is said concerning you that are commonly called Cavaliers; But what and if, for and because of thy wickedness in the sight of God, he should raise them up, and make them Instruments in his hand to accomplish his wrath upon thee, even like as he made thee once his Instrument to overthrow them, &c. And here the thing was believed to be possible, that the Lord might raise you up again for his pleasure, to fulfil his will, because of the wickedness of the Army and Nation; and it is now come to pass even as was seen and believed. And also it was expressed in a Letter, written in the tenth Month, 1659. concerning them that were your Enemies, and that were at first raised against you; *The very same spirit of Pride, and Oppression, and Idolatry, is entred into them*, (meaning your Enemies) and now lives in them in

See G. Fox
his Paper
directed to
the Parlia-
ment and
Army so
called.

as high a measure as ever it lived amongst you; and their Iniquities are well nigh finished, and the Lord will one way or other correct and reprove them, and they shall be dealt with in like manner as they have dealt with you; for they were no more than a Rod in the hand of the Lord for a season, and they must also be broken and cast into the fire, and whether the Lord may ever make use of you to reprove them, as he did of them to reprove you, this I determine not; but leaves it to him who can do whatsoever he will by what Instruments he pleaseth: It is true you have made many Attempts to be revenged upon them, but you have not hitherto prospered; but could you be humbled and come into the meek Spirit of the Lord, then might you prosper, but hitherto the Lord hath alwayes defeated you, and bowed you down under a People as unworthy as others, but their time will come to an end: And submit unto the will of the Lord in what is come to pass, and seek not vengeance to your selves, and then the Lord will avenge your cause for the Iniquities of your Adversaries are ripe, &c. And Charles Stuart must either be Converted to God, and ruled by him, or else he can never rightly Rule for God in this Nation; though this I believe it is not impossible but that he may be a Rod upon them that once smote him, and their Oppressions and Ambitions may receive a check through him, &c.

These things were written in a Letter to all the people of your part, long before there was any visible appearance, of that which is now come to pass: whereby it doth appear that these things in a great measure were foreseen and Prophefied of, and it was believed as a thing very possible, that thus it might be as is already come to pass: And as for visions, they are for an appointed time, there is a time to see, and a time to speak what is seen; and revealed things belongs to us, and when we declare them then you may take notice of it; But it was verily believed as a thing possible, that such a thing would be, and also by the proceedings and transactions as they have fallen out, for your very enemies have so acted and proceeded as to destroy themselves, & to bring you in over their Heads, though they little intended the thing, yet the effect of their proceedings could hardly prove otherwise than to destroy themselves, and make room for you, and these things I observed; And also thus far we did foresee and it was revealed to us, and believed by many of us fully, and we did often

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Propheſie it, that the Lord God of Heaven & Earth would deſtroy
 and bring down the Government, & Authority as they have ſtood in
 this Nation for divers years, and that he would bring Judgment
 upon the Rulers, and upon many of the Teachers, & People of this
 Nation, becauſe of their Oppreſſions and Unfairhfulneſs, and
 Treachery, & Hypocriſie, & Wickedneſs, which abounded amongſt
 them, which we have felt and ſeen, and been ſenſible of; and we
 have often given our witneſs againſt them, becauſe of their guilti-
 neſs in their ſinful waies; Oh it hath been loathſome unto the
 Lord, even the Oppreſſions & Treacheries of the Rulers! Oh how
 hath Cruelty and Injuſtice abounded in their Government! & their
 hypocriſie hath been evident in our ſight in many Particulars, &
even in that they have cryed againſt and overthrowen King and
Kingly Government, charging them with oppreſſion and cruelty,
and pretended to eaſe the People in a better way of Government,
 when as though Governors and Names, & Titles of Government,
 were changed and altered, yet oppreſſion ceaſed not, neither was in-
 juſtice forſaken, nor was the heavy yokes of great bondage re-
 moved: but the rather theſe things were increaſed upon many good
People in theſe Nations, and herein was the unfaithfulneſs, and
 treachery of the Rulers very great in the ſight of God, and their
 Government *unjuſt and unequal*, wherefore the Lord hath been
 provoked againſt them to confound them, and overturn them, and
 we have often told it them, and alſo the Hypocriſie and deceits,
 and ſinfulneſs of Teachers, we have ſeen & teſtified againſt, & our
 witneſs to them both is and will be found true, and Gods juſtice
 will be fulfilled upon them both, & *theſe things we have obſerved,*
 even the heinous guilt of ſin againſt God in both Rulers and Tea-
 chers, & the abominations that have been committed both in Civil,
and Church Government (ſo called) alſo, and many People have
 loved to have theſe things ſo, and we have been ſenſible how the
 Lord hath been provoked to overthrow the Governors of this
 Nation, becauſe hereof; and this we have fore ſeen and Propheſied
 of, even that Judgment and Confuſion would come upon the
 Government, the Rulers, and the Teachers, but particularly when
 and after what manner, judgment & overthrow ſhould come up-
 on them, was left to the Lord, who hath brought to paſs his own
 will according to Juſtice, and it may prove to be a juſt Judgment
 from the Lord, upon the Unfaithful and Treacherous, and Unjuſt
 Rulers,

Rulers, and Teachers, and People which I have mentioned, and the Lord may justly avenge himself upon them who have abused his Mercies, and not improved his Deliverance to his glory, but perverted the end wherefore they were at first raised up; I say the Lord may justly be avenged of them by this means, of this mans coming in, and he may be in the hand of the Lord a very smiting Rod to correct and rebuke, and may be a heavy Judgment upon many in this Nation, even from that cause, and for that end as before I have expressed.

Quer. 2. Whether you, or any of you, do adjudge it Reasonable and Equitable, that he should come & inherit the Nations of which he is born the right Heir? Or whether or no it is just or unjust to God and men, that he should Reign King over these Nations? If you walk & judge by the Law of God which is Equal, then judge of this whether he hath been kept out this many Years, & now is brought in again Reasonably & Justly, or Unjustly & contrary to Reason?

Ans. That he should come in, is Reasonable and Equitable, because through the purpose of the Lord, his coming in is accomplished, who effecteth nothing but what is Equal & Reasonable, & there is cause in God sufficient wherefore it should thus be, & there is Sufficient cause & Reason appearing to us in this matter; & upon the very account as laid down in my Answer to the first Query, it is Equal as in the Lord, that he should be restored who hath been removed & cast out by such as have pretended to Govern & Rule better than he, but have ruled in Oppression & Injustice, & not answered the cause wherefore he was cast out; & that he should come in to be a Scourge upon these, this is just, and in this particular doth lie the Reason & Equity of his coming in to inherit this Nation. And as for Reigning justly over this Nation, that may better be answered when we have had experience of his Reign, for if he Reign & Rule in Truth & Righteousness, in Mercy and in Justice, and by and according to the Just Law of God, if thus he Reign, then he Reigneth justly, & it is just to God and men that he should Reign, and this the Law of God which is Equal, judgeth, by which we walk in all things, & do judge of all things: And as for his being kept out this many years, we do judge that the hand of the Lord is in these matters, & they were done & suffered to be done by him, in which he will be glorified; yet, thus far I say, they that have kept him out, in pretence that they would Rule better than he, & yet have ruled in Oppression & Injustice, as much

much more (may be) then he would have done, they have dealed unjustly and contrary to reason, both to him, and much more to the People of these Nations, while they have made and had new Names and Titles of Government and Governors, but have continued the old oppressions, and not releived the oppressed according to their own vows and promises, which they have broken, and it is but just they should be punished for it ; but if he render not evil for evil, he doth well.

Quer. 3. *Whether or no ye can judge that his Reign and Government shall be blessed to himself, and these Nations, or the contrary? Or whether shall Peace or Trouble be in the Land in his dayes? And shall his dayes be many, or shall his time be short; if this be revealed to you let us know?*

Ans^r. We do judge that his Reign and Government may be blessed to himself and these Nations, or not blessed; and peace may be in the Land, or trouble in his dayes; and his time may be long, or it may be short; according as he walketh in the fear of the Lord, or as he walketh wickedly, and according as his Reign and Government is in Righteousness, Mercy, and Truth, or in Oppression and Injustice, accordingly do I judge may he be blessed & may have Peace, and long dayes, or the contrary, if he walk in the way which brings contrary effects: and we take not upon us to judge any thing before the time, but as thorow time he discovers himself, so we may judge of him, (for we desire well for him and all men) that he may so Reign and Govern as to be a blessing to himself and these Nations, that Peace may be in his dayes, and his Time may be happy: And this we certainly know that there is an Eternal God, who is over all, and that can do whatsoever he will, even set up and pull down whomsoever he will, and though his strength now be great, and his number very many, yet there is an Eternal God above all, who is mighty to save, and mighty to destroy, and if he please not God in his wayes, and in his Reign, but be an Oppressor, and walk in evil wayes, we certainly believe he cannot be blessed, nor have Peace, nor long time, but the Lord may bring to pass the contrary; for as the Scriptures say, it is by him that Kings Reign, and he makes Kings blessed or miserable, the Scriptures gives much evidence concerning the good and the bad Kings of Israel, they that were good men and Ruled well, they were blessed and had long dayes, and people were happy under them; and to the Kings that were

Idolaters and Oppressors, and walked in wickedness, and vexed the Lord, it was contrary, for the Lord cut them off and destroyed them, and delivered the oppressed; and God is the same now as he was then, as powerful to save the Righteous, & as mighty to destroy the wicked; & we rather desire that he may follow the example of the good Kings of Israel, that the good effects may follow, & that he may not follow the evil example of Tyrants & Oppressors: But & if he do, the effect and reward will certainly be upon him, and the Lord will rebuke him, and this we know by the Spirit of the Lord.

Quer. 4. Whether may he justly forgive, or avenge himself, of his and his Fathers Enemies; and if he do avenge, whether or no can that be called persecution? and if any or many suffer death, or otherwise on that account because they destroyed his Father, & sought to destroy him also; do such suffer for righteousness & good conscience or no? If some of you suffer, for that cause shall you have Peace with God in it, or is it for the name of Christ, as ye often say?

Ans. He may justly in the sight of God forgive his, and his Fathers Enemies, and he will be the more blessed if he do it, for it is a happy thing to forgive Enemies, and it is Christs Doctrine also to forgive Enemies, and it would be a good report unto him among his Friends, and it would win his Enemies, or be a good means towards it, if he do forgive all Enemies, and it will be a good beginning of his Government to remit offences; though yet in his heart he may be perswaded, that he and his Father have been much injured, yet I say, justly he may forgive all in the sight of God, and also in the sight of men, as many wayes may appear; even in as much as his Father and he, did flie to the Sword to determine their Controversie in this Nation, and the Sword went against them, and did determine the Controversie even against them; and that whereby they thought to stand, they did fall, and that which they chused for their defence, did destroy them, and who then shall they blame for that which befel them, seeing the Sword destroyed them, which themselves did chuse and thought thereby to stand, but it determined the Controversie against them: and in as much as he is restored again without blood or loss of lives, it may be very just for him not to take away any mens lives, but it will be more just to pass by all old things, and if he have a deliverance, let him turn it into the praise of the Lord in holiness, and not into the shedding of blood in the way

I do not hereby signifie any of the Irregular & corrupt practices that were the consequence of that War

of a fierce revenge; and let him leave it to the Lord to avenge himself upon such as have been his Enemies, and upon such as have cast out King and Kingly Government, and pretended to a better Government, and to Govern more Righteously, and yet have been Oppressors, and not answered their own pretences and engagements, but broken them and acted contrary, by their Unfaithfulness and Hypocrisie; and in that doth lie the justness of punishment if it come upon them, and if they be punished with death, or otherwise if they suffer on that account; I say, because they destroyed Kingly Government in Name and Title, and pretended better things, & to Govern better, and did not make Reformation, but were Oppressors, as I have said, Suffering for that cause cannot be called Persecution, nor is it for good Conscience, nor Righteousness sake that such do Suffer: But none of us can Suffer for that cause, as not being guilty thereof, as in the Answer to the next *Querie*, I shall have full occasion to shew you; but and if we Suffer in your Government, it is for the Name of Christ, and we shall have Peace with God in it; because nothing can be charged against us in this Capacity as we now stand, and in this State into which we are now gathered and changed; nor in any matter of Action or Rebellion against him nor his Father, nor anything but concerning the Law and Worship of our God, and the matters of his Kingdome, and our pure Consciences; and if upon this account we are made to suffer by him and for this cause, the reward will be Sad and Heavy upon him, in the day of the Lord: And if any that are now amongst us, were any way engaged in the Parliament Service in the Wars, it was not in Rebellion against him or his Father, as that we sought their destruction as men, but upon Sober & Reasonable Principles, & not for corrupted ends, nor to get Honour & Riches to our selves, as some others might do, who went in the War for self ends, & continued in action after the cause (which was once engaged for) was utterly lost, as we have long seen it; and that Principle which some time led some in action to oppose Oppression & seek after Reformation, we never have nor shall deny, but that Principle is still justified; though we are now better informed than once we were, for though we do now more than ever oppose Oppression, and seek after Reformation, yet we do it not in that way of outward Warring, & Fighting with Carnal Weapons, & Swords; & YOU, and the KING

KING ought to put a difference (both in their guilt & suffering) between such as some time acted in the Wars against you, in and upon Sober & Reasonable Principles, & that did not make themselves Rich and High in this World thorow your Sufferings; and between such as have acted against you for self ends, and have insulted over you, and have made themselves Great and Rich in this world, thorow your Afflictions and Sufferings; for they who have walked in that way, & are hereof guilty, they have not acted Righteously, nor walked in good Conscience; & if such Suffer by you for that cause, it cannot be called Persecution, nor is it for the Name of Christ, nor can such have Peace with God: But we being clear from the sin of such, we cannot suffer as such, but if we suffer by you it is Persecution, and our sufferings will be upon you.

Quer. 5. Whether the great Afflictions and Sufferings sustained by him this divers years, from the Subjects of his own Nation, and the guilt thereof, do lie upon all the Subjects in general? Or whether upon any, or some particular Sects and Sorts of people? (many which now are arisen) and if upon any particular Sect and Sort, who are such more than others? distinguish them from others, and clear your selves if you can from the guilt of his Sufferings.

Ans. As for the Afflictions and Sufferings sustained by him, so far as they were Just and Righteous Judgment from God, because of iniquity, can no man be charged with, but that is on Gods account, who was pleased to chastise with Afflictions and Sufferings, and no man can be blamed with Injustice for that Affliction which cometh from the Hand of God, upon whom Injustice may not be charged by any one whatsoever; and so far as his Sufferings were unjust, the guilt thereof doth not lie upon all the Subjects in general, nor upon every particular sort of people alike, but upon some more than others, and such are easie to be distinguished from others, if it be considered who they are that first raised the War in this Nation against the King, And who was it that first Preached and Prayed up the War, and prosecuted it against his Father? And who is it that cast out the Bishops and Prelates from their places, and took their Revenues and Benefices, and are become men as Corrupted, as Covetous, and Self-seeking, as Proud and Ambitious, as Unjust Persecutors as ever the men were which they cast out? And the guilt is partly

X upon such who cast out others in pretence of Reformation but did it not : And who is it that hath gotten great Estates in this Nation, and Worldly Honour, and raised themselves from nothing by the Wars, and by your Suffering, and became ambitious and insulting over others, though they first began the War in this Nation, and pretended great Reformation in the Civil State, as well as the other had done in Church State? And who got the Estates & Titles of their Enemies, & pretended to free this Nation from all Oppressions, but have not done it, but have continued the old Oppressions, and have been striving among themselves who should Rule, and who should be great, but have not Ruled for God, nor in Justice and Equity, though they first Warred against the King, and carryed it on, and removed the King and Lords, and their Government, and all this in pretence of Ruling better, and in a better Government, and yet kept not Engagements, nor Promises made in that case? Upon such is the guilt of the Suffering of the King, so far as his Sufferings are unjust, even upon Hypocrites, who have walked in these steps, who as I have said, first made war against the King, and got great Estates, and quite forgotten the cause once pretended by them, and now in flattery, Cries up King and Kingly Government again, though this many years they have seemed to be opposite against it; upon such as these may the guilt aforesaid in measure be charged : And though there are risen many Sects and Sorts of People since the beginning of the Wars, yet in the beginning there was but one sort that were in a capacity to raise and prosecute War against the King; and upon such there is guilt to be charged in the sight of God, who have foregone their Principles, and been deceitful both to God and men: And as for Us who are called Quakers, we are clear from the guilt of all his Sufferings, and in the present Capacity wherein we now stand, and under the actings of that Spirit which now we are of, we have no part in the guilt of these Iniquities; we have not cast out others, and taken their places of great Benefices, neither have we made war with carnal weapons against any, never since we were a People, (mark) neither have we broken Oaths and Engagements, nor promised freedom and deliverance, and for self ends, and Earthly Riches betrayed, as others have done, what we pretended to; and in many particulars it doth appear, that we are clear from his Sufferings

Sufferings, for we have been a Suffering People as well as they, by the same Spirit which caused them to suffer, which hath been much more Cruel, Wicked, and Unjust towards us, than it hath been towards them, though our Persecution hath been in another manner; but what they have done against us we can freely forgive them, and we would have you to follow the same example; and if you could accuse them in many things, so could we; but this is not a time to accuse one another, but to forgive one another, and so to overcome your Enemies, or else you will appear in the same Spirit, that so he that condemns them cannot justify you, though we do condemn as well as you, them that have pretended Reformation, and Warred against you upon that account: And when they had gotten victory did not reform, but became Oppressors themselves as well as others, and became Cruel towards others, that would not say and do as they; and for this Cause the Lord hath brought them down, and may justly suffer others to deal with them as they have dealt with others; yet notwithstanding I must still say, and it is my judgment, that there was very great Oppressions and Vexations under the Government of the late King, and Bishops under his power, which the Lord was offended with, and many good People Oppressed by, for which cause the Lord might and did justly raise up some to oppose, and strive against Oppressions and Injustice, and to intend and press after Reformation in all things, and that principle of Sincerity which God did raise in many in the beginning of the Wars, which in some things acted them forth, and carried them on in opposing Oppressions, and pressing after Reformation, this Principle I can never deny, but acknowledge to it, though many soon lost it, and became Self-seekers, forgetting and foregoing the Cause pretended to, having lost Sincerity, and became corrupted in their way, and Injustice and Oppression abounded by them, and because hereof are they condemned in the sight of the Lord, and not by me justified, because they have lost Sincerity, and turned the War, and all the Proceedings into Self-seeking; and therefore is God provoked against them, though had they continued in their Integrity, and had really performed what some time they pretended, and had forsaken all Sin, it had not been thus with them, neither had this guilt been upon them, which now they are like to be accountable for: And this is my Judgment concerning these things.

Quer.

Quer. 6. *Whether or no he may justly (think ye) and with more safety to himself, and happines to the Kingdoms, Tollerate and Allow LIBERTY of CONSCIENCE, (so called) to all the many Sects and sorts of Peopl^r, and Worshippers that are now in being in these Nations ? Or whether he may Tollerate some and not all ? Or whether he may Tollerate none, but reduce the Government of the Church into the way of Bishops and Prelates, as it was in his Fathers dayes ? Which of these may he do justly, and with more safety to himself, and happines to his Government and Kingdoms ?*

Ans^r. We do believe he may and ought justly, and with most safety to himself, and happines to the Kingdoms, Tollerate and Allow free LIBERTY of CONSCIENCE in all the Matters of Faith and Worship towards God ; for LIBERTY in exercise of CONSCIENCE, in the Matters of Gods Kingdom, is a very precious thing to the Lord, and very dear in his sight, and he is tender of it ; and I do stedfastly believe, he will not bless the Rulers of this Nation, that shall deny (to the People of this Nation) and oppose LIBERTY of CONSCIENCE in the exercise of Faith and Worship towards God ; for I do know it is not given of God to any Earthly King or Ruler whatsoever, to exercise Lordship over the Consciences of People in the Matters of Faith and Worship, and the things pertaining to Gods Kingdom ; for Kings and Rulers, are but to Rule over men in a Nation, in the Matters between one man and another, in outward things and worldly affairs ; and therein only men ought to Rule in Equity over a Nation, or City, or Country ; and Magistracy in this state, and for such an end is Gods Ordinance appointed of him, for the preserving of Peace and good order among men in outward things ; and it is a priviledge of the Crown of Christs Spiritual Kingdom, to be Lord and Ruler over and in mens Consciences, in Faith and Worship, and all the Matters of his Kingdom, even as and according to his pleasure, and as his Spirit leads and guides ; for, and if any man shall assume to prescribe God a way how he must be Worshipped, and shall limit his Spirit from this, or to the other way of Religion, and think to be Lord in mens Consciences in religious Matters, such are but Usurpers, and are not well-pleasing to the Lord (in such their way and Government) if they oppress mens Consciences, by limiting from, or compelling to any

any such way of *Worship* or kind of *Religion*; neither are they Ordained to *Rule* among men for that end, not to be *King* and *Judge*, and *Law-giver* in *Heavenly* and *Spiritual Matters*; and this ought not *CHARLES* (the King) to do: but and if he do it, and will not let *Christ* alone be the *Head* over his *Church*, it cannot be with safety to himself, nor happiness to the *Kingdoms*, nor justly in the sight of *God*, but it will work contrary effects: And he may and ought to *Tollerate* and *Allow LIBERTY* of *CONSCIENCE* in the matters of *Gods Kingdome*, to all sorts of *People*, and *Worshippers*, that are in this *Nation*; and let him mind *Gods Wisdom*, how to keep the *Nations* in peace and good order, in all outward and civil *Affairs*, between man and man, and between one sort of *People* and another, that none destroy each others persons or estates, nor be *Oppressors* one of another in outward and earthly *Matters*; and that is the place and privilege of a just *King* and *Ruler* upon *Earth*; and to leave *Faith* and *Worship*, and *Duty* towards *God*, as every one is persuaded in their own *Consciences* is the right Way; whether they will read the *Common-Prayer*, or *Preach* and *Pray* after the order of the *Directory*, or otherwise; Or whether they will meet in silence without words; and let all these enjoy their way of *Religion* and *Worship* in outward peace, and not kill one another about their *Religion*, *Worship*, *Church* and *Ministry*, nor imprison and persecute one another about these things; but let them all be preserved as men, living in peace one with another in all outward relations, and yielding Subjection to good *Laws* which concerns their outward man, and their peace and well-being as *Subjects* of a *Nation*; but there ought to be no *Law* of *Bondage* and *Force*, nor violent *Impositions* by any man concerning *Religion*, for the *Lord* alone is sufficient to give *Prescriptions* and *Laws* to his *People*, how he may be served and worshipped; and this is the way of good *Government* in this *Nation*, that only the outward man in outward things be Governed, and all *Matters* of *Conscience* in *Spiritual* things be left unto *God*, that his *Spirit* may therein only rule and have the preheminance; and if the *King* do Rule thus, he may be more blessed, and in that this *Nation* hath his word, for *LIBERTY* of *CONSCIENCE*, it is expected; for because this hath been wanting, (to wit) the allowance of *LIBERTY* of *CONSCIENCE* in *Spiritual* *Matters*.

ers, because of this, have been *much* *strife* and *contention*, and *heart-burnings* in the Nation, while *some* *Seets* of *People* have been *tollerated* and *upheld*, and *others* *persecuted* for their *Religion-sake* by *Law*; and this was one of the *chief* *causes* wherefore the *Presbyterians* (*so* *called*) first raised War against the *Bishops*, even because they could not be *tollerated*, but were *persecuted*, while the other were *guarded* and *defended* by *Law*; and this was a *great* *cause* of *enmity*, which if the *Presbyterians* (*so* *called*) could have had *Liberty* and *Tolleration* at that day, for their *Worship* and *Faith*, it is possible the War against the *Bishops* had not so far proceeded; though when they had *gotten* *Victory*, they were no less *furios* towards the *Bishops* to *destroy* *them*, than the other had been once against *them*; and this arose by reason of *persecuting* for *Conscience* *sake*, because all had not *Liberty* in the exercise of *Spiritual* *things*, which if the *King* had declared at that day *Equal* *Liberty* to *both*, in *Matters* of their *Faith* and *Religion*, and yet *ruled* over *both* in *outward* *affairs*, and had *Authority* over the *Persons* and *Estates* in *Matters* *not* *related* to *Spiritual* *Worship*, but left them therein *free*, and in their *Religion*; by such means the War might have been stopped, and not proceeded so far as it did, and into such *destruction*; and this being now well considered, may be an *Example* to prevent the like hereafter: So that I say, it cannot be for *his* *safety*, nor for the good of the *Kingdoms*, to *Tollerate* *some* *sorts* of *People*, and *Religions*, and *Persecute* *others*, for that will be the very *Cause* of *strife* among men, it will provoke *one* *sort* to *destroy* *another*, and it will provoke the *Lord* *God* against the *King* and his *Government*, to *destroy* *them* *both*; Therefore to reduce the *Government* of the *Church* into the *State*, as it stood under the *Bishops* in his *Fathers* *dayes*, and to *prohibit* all others that may differ in *Judgment* from that, this is not the way for *Peace* and *happiness* in these *Nations*, nor the way that will be blessed to the *Government*; neither can the *Bishops* and *Prelates* justly themselves desire it, that only *they* and their *Church-Government*, should be *Imposed* and *Tollerated*, and all besides *Prohibited*; for this is not *doing* to *others* as they would be *done* *unto*; and I may hope that their *Suffering* this divers years, may have taught them the *worth* of *Liberty* to *themselves*, and so, that they will allow to *others* (if it be in their power) the same which they have

have desired themselves, in their time of Suffering; and they having tasted of some Subjection in Adversity, they know the better how to behave themselves in time of Prosperity; and they may compare others with their own states, and may judge that others will as much desire Liberty, and from as good Principles, in their Worship and Faith, as themselves would have enjoyed it in times past; and they may have learned to be good to others in that case, for which themselves have Suffered, and not cause others to suffer for that thing about which themselves have suffered: And I do conclude, that he may justly & with more safety & happiness to his Government, Tollerate and Allow LIBERTY of CONSCIENCE in the exercise of Faith and Worship towards God, in all Spiritual Matters, even to all sorts of People in this Nation, and let him defend their Persons and Estates, from the wrong one of another, by wholesome Laws; and let each sort defend themselves in their Faith and Worship, in their Church and Ministry, by their soundest Arguments, and the best Spiritual weapons they have; and thus should it be blessed to the Government: And whatsoever sort or Sect of People are not contented with this, that is to say, to Allow the same Liberty to others in Faith and Worship, which they do desire themselves, are not worthy themselves to be allowed Liberty unto; and this every reasonable man may judge.

Quer. 7. Lastly, What is your Judgement, (if ye dare declare it) concerning the Times and Seasons, and the present motions of them? And what are your Observations of the present proceedings? Are the present Times and Seasons, and the proceedings, and transactions in Mercy, or in Judgment to the King, and his Subjects? If in Mercy, to whom is it Mercy? And if in Judgment who are they to whom these things are so? If ye be not faint-hearted declare your minds, now in your last daies (as many thinks) for many say, that your ruin is nigh come, and if it be not so, many are deceived?

Ans. Yes we dare declare our Judgments concerning the Times and Seasons, for we have received the Judgment of Truth in our Spirits, and never have been, nor are we afraid to declare the Truth, so far as Truth is necessary to be declared: and we say the Times and Seasons are in the hand of the Lord, and the motions of them are very swift, and the Lord gives to whom,

and takes from whom, (*Times and Seasons*) as he pleaseth, even as it were in an instant doth the Lord give, and change, and alter, *Times, Authorities, and Things*; and mortal man ought not to glory in *Times or Seasons* as if they were certain and unchangeable to him; for behold the *Motions of Times* flyeth away, and *Seasons* removeth their course, and the most confident of men have no certainty the reof, and that because they are in the hand of the Lord that turneth them about, and often contrary to mens will and pleasure; and therefore let every man be good in his time, and fulfil the will of the Lord in his Season, before Time and Season be no more, but removed from them.

And as for our *Observations*, they are very many of the present proceedings and transactions; first, we do observe that there is not any thing of all these transactions that are come to pass, but there is a secret hand of the Lord God, through them, and in them; either doing of them, or suffering of them to be done; and either as the cause by secret purpose, or as the means of their accomplishment, it is not without him that these things come to pass, but his eye & his hand is over them, & that man is only blessed which hath respect unto him in all these things, that he may do or suffer for the Lord, and that he may not rebell against him, in what is brought to pass by him.

Secondly, we observe how that the Lord hath given unto many Men a Day and a Time, and tryed them what they would do for him, and whether they would rule in Righteousness, and in Equity, but many have proved deceitful, and not answered to the Lord what he expected from them; and therefore the Lord hath confounded them in their Counsels, and suffered them to Clash one against another, and made them overthrow one another; and one self-seeking man hath been the ruin of another (as bad as himself) and even many by their own proceedings have prepared a rod and judgment, even for themselves, and through their blindness of heart, which they have been given up to, because of their wickedness, they have destroyed themselves, and given their very enemies advantage over them to afflict them, and thus we have observed of present proceedings.

Thirdly, We observe that there is a rude prophane spirit, highly abounding throughout this Nation, that brings forth much bad fruit, as drunkenness and wickedness in a great measure,

sure, which may justly provoke the Lord to wrath and indignation against the Land, if it be not forsaken, though it be lifted up in this wonderful rudeness in a pretence of glorying on the behalf of the King, and his Government; yet it vexeth the Lord and it works sorrow in the hearts of many Sober People, who are pondering what the End of this Government may be, that is thus rude and prophane in its beginning, saying in their hearts, how shall the Lord bless these proceedings, and make the end of them happy, which are thus void of the fear of God in the first part of them; and is a stop be not put and a limitation upon this Spirit, it will provoke the Lord to work sudden destruction, and overthrow the Nation.

Fourthly, We observe, that many Hypocrites and double minded men, are afraid, and terror hath surprized them, who have taken the profession of such or such a Religion, on them for a Cloak, and hath been in the show of Righteousness for earthly ends, such are afraid, and their ends are frustrated, and they are turned into confusion, and a prophane Spirit abounding over their Hypocrite, and such will deny their Principles and their Faith and will fawn & flatter to save themselves, & it is abominable; but men that have been and are upright and sincere towards God in their way, they are not afraid, but are confident in the Lord, and are given up into his will, whether to do or suffer for his Name-sake, and they have no terror upon them because of any guile, because they have been upright, in that way which they were perswaded to be right, and such lives in a patient and quiet life, and are contented whatsoever comes to pass, because they have the witness, that they have not followed their Religion for self ends, nor taken the name of Righteousness for a Cloak as many others have, upon whom this overturning falls very heavy: And these things, with many more the like, we do observe from the present transactions, which are fallen out in Mercy to some, and in Judgment to others, even a Judgment upon all that do not fear the Lord, but walks in wickedness, and that have been Hypocrites, and hard-hearted, and cruel, and to all that doth not repent of their sins, these things, and the end of them, are, as I shall be great judgments, and shall be turned into bitterness, even their joy and rejoicing is to howling, and great Lamentation, this shall be the end unto all the ungodly: But unto all

that fear the Lord and departs from Iniquity, even unto such, the end of all these things shall be good, even Mercy, and Peace, and their sorrow shall be turned into joy.

And as for us, we are not faint-hearted, though it be supposed that we are in our last Daies, and as though our ruin were nigh to come, but we beleive otherwise, for we have cleareness of Conscience towards God and all men, and walks in Faith and patience, and knowing this assuredly, that if we be persecuted and afflicted in Person or Estate by you that now are in Power, yet it is for Righteousness sake, and for the Lords sake, and not for the guilt of any Rebellion against you, that you have or ever can have to Charge upon us, for we cannot be found in these things, for we can neither secretly flatter to make peace with you, neither can we openly rebell against you, or resist you; but as our right from God and you, we claime the LIBERTY of the Exercise OF OUR CONSCIENCES, in the Matters of Faith and a holy Life towards God, that we may mind the things of Gods Kingdome, and may so walk and worship, as to have peace with God in our Consciences, that no burden of Sin and Iniquity may lye upon us, but that we may live and dye in peace with God, this is all we Claime of you; But and if you will not allow it us, but will persecute us, and seek to destroy us only for our Conscience-sake, and because of our Faith and Religion, if you do make and execute Laws against us, in opposition to the Law of our God, that you may take an occasion against us to destroy us because thereof, then Innocent blood and cruel suffering will be upon you, and the weight of it will sink you into confusion, when your measure is full; and if you should destroy these vessels, yet our Principles you can never extinguish, but they will live for ever, and enter into other bodies to live, and speak, and act through other vessels, for our Principles are standing and unchangable through Ages, and Generations, and may be clouded but can never be extinguished, for every man hath a Light in his Conscience which Christ hath inlightened them withal, which Light reproves Men for sin, and with it they know they should not Lie, nor Swear, nor be Drunk, nor deal dubbly, nor walk in any sin; but and if they do these things, and live contrary to the Light in their own Consciences, then they deny Christ and are unbelivers, and they are condemned, and have trouble in their Consciences;

ences ; but if men do *own that Light* in their Consciences which doth reprove them for *sin*, then it leads them to *Repentance*, and to the forsaking of *all sin*, and they cease from *all Iniquity*, and receives *Jesus Christ* and *his blood* to cleanse them. And the Light of the Spirit of God leads them into *all Truth*, to do, and speak the Truth in *all things*, and then he has peace with God in his Conscience : And these are some of *our Principles*, which can never be *Suddued by all the Powers of the Earth*, though the vessels which now retain these were cut off, yet these Principles are unchangable in themselves, and can never be extinguished ; so that this our Religion cannot come to ruin, *but they that think so, they are indeed deceived*, and whosoever shall seek to destroy that which Gods purpose is to exalt, *woe shall be unto them* ; and as they purpose towards others, *so shall it come upon them, from the Lord in his Day and Season*.

And thus I have answered the *Queries* directed to the *Quakers*, and subscribed, *Tradite hanc Amico Regis*, and I do desire that *the Friend of the King*, and all his *Friends*, and he himself, may receive and read over these my Answers, and may consider them in *coolness* and *moderation*, for they may be to their Edification if they be *Sober minded*. I am a Friend unto all men as men and creatures, and a lover of all Souls, and am in Principles and Practises one of them scornfully called, a *Quaker*.
E B.

AN OBJECTION Answered, concerning the KINGS SUPREMACY.

AND whereas it is Objected by some, *Whether or noe we will be obedient Subjects, accepting of him as our Lawful King, and own his Supremacy, and will obey him willingly or unwillingly, and be Subjects in Conscience, or against our Consciences ?*

Ans. It is our Principle, and hath ever been our Practise, to be obedient Subjects to whatsoever Power or Authority of man, or men, as hath been in being over us, either *by doing* and *fulfilling* their just Commands, or *by suffering* under their Commands which have been *unjust*, and thus we are perswaded and resolved in the Lord : *to continue*, even to be obedient to the Com-
mands,

mands of Men in *Authority*, which are justly due according to our Consciences; but and many things are *imposed* upon us, which is contrary to the Law of God and our Conscience, that we must fulfill by suffering whatsoever is put upon us by him, or any under him, and to receive him and accept him, as knowing and believing that he is set to Rule in this Nation, *not without, but by*, and according to the purpose of the Lord, and that he hath secretly purposed and suffered the accomplishing of these things; and thus we account that he is *CHIEF MAGISTRATE*, because these things are Effected through the Lords Power, who doth whatsoever he will; and we do own that he is set and proclaimed to be the Head and *Supream* over this Nation, in *Civil & Outward Affaires* and *Matters*, and in those things that are related to the *outward man*; & all his Commands which are just we can willingly be subject unto, even in Conscience, and all his Commands which are otherwise, we are willingly and in our Consciences contented in patience to bear what men shall put upon us; and thus we do accept of the King and his Government, as he, & it, are according to God, and answer the question, if it be so, we are willingly and in Conscience accepting thereof, and shall be obedient Subjects thereunto; but if it be otherwise, that is to say, if he Rule in *Tyranny* and *Oppression*, and his Government be *unjust* and *unrighteous*, and contrary to God, then we must give our witness against him, and it; yet not so, as by outward opposition, and rebellion, to seek the overthrow of him or the Government by *Carnal Weapons*; but shall patiently bear, and that for Conscience sake, all that *Cruelty* or *Injustice*, and *suffering*, which can be imposed upon us: And as touching his *Supremacy*, if it be meant his *Supremacy* over the Church, as if he were Head of the Church, and were *Supream Law giver* and *Judge*, and King in Church State, as to give and prescribe *Laws* for *Worship* and *Faith*, and to pass all Judgement in matters that are *Spiritual*, and appertaining to *Conscience*, & about the things of the Kingdom of God; if by his *Supremacy* thus be meant, and intended thus, we cannot own his *Supremacy* but must deny it, and we do ascribe *Supremacy* only to *JESUS CHRIST*, in, and concerning all these things mentioned, and that he alone is *Judge*, and *King*, and *Law-giver* in all the matters concerning his own

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Spiritual Kingdome, and he must prescribe for us Faith and Worship, and must be the only Judge in all cases of Conscience and Spiritual matters, and not Charles Stuart King of England, &c. nor any other man upon the Earth; for let it not be understood that we deny his Supremacy in opposition to the Pope of Rome, as if we should own the Pope's Supremacy over the Church, for that we do not, nor any man upon the Earth, as I have said, but only JESUS CHRIST is Principal in that relation, and to him we give the Dominion in all the cases of his own Kingdom; but if owning his Supremacy it be intended, whether we will own him to be Head and Ruler, as in the affairs of this Nation, pertaining to mens Persons and Estates, without any relation to the Worship of God, or matters of Conscience, so we own him as I have before mentioned, and must be Subject for Conscience-sake in fulfilling all his commands whatsoever, either by doing or suffering; and this is our principle which we are perswaded in, and resolved herein to continue and abide.

T O
CHARLES STUART,
Who is PROCLAIMED KING, And to all
You that are called and known by the Name
of ROYAL PARTY & CAVALEIRS, and who
have Suffered in your Cause, & for your Principle.

FRIENDS,

THE Lord God who is greater than all, that doth whatsoever he will, hath given you a Day, and you are raised up again out of your Suffering State; O that you would consider the end of it, and wherefore the Lord hath done, and suffered it to be done; and that you would make right use and improvement unto God and this Nation, of this your Deliverance and Promotion; for certainly there hath been an absolute purpose in the Counsel of the Lord, that these things

things should be thus, and his hand hath even suffered it to be accomplished, even in a strange and marvellous way, through the confounding of your Enemies, and giving of them up to the folly of their own hearts in their Councils, that they should destroy themselves, and bring in you over their heads, and make you a Mountain, and break down their Mountain, and make it as a low Valley; and certainly these things are in the Justice of the Lords hand, and it will be well for you if you can consider it, and acknowledge it; you have been a suffering People it is true, for these divers years, and Originall'y your Suffering was partly just as from the Lord, for there was a great measure of Iniquity and Oppression fulfilled in this Nation, on the part of Kings, and your Sins were great against God: wherefore the Lord was just in bringing Affliction and Tribulation upon you, to humble you, and he might justly raise up others to reprove you, and to subdue you before them for a season; and thus far even because of your Iniquities which were great in the sight of God, your Sufferings and Afflictions were just: But as for those that the Lord made use of in the Execution of your Afflictions; they are not justified in all what they did towards you, but they went beyond (in Violence and Cruelty upon you) what the Lord commanded them unto, and thereby they brought a great measure of guilt of Injustice and Cruelty upon their own Consciences, in proceeding towards you beyond Justice and Equity, though some of them might be more sincere and upright in the beginning of these things, when they began to War against you; yet it too well appears that many of them soon lost the just Cause, and began to have respect to your Estates, and Titles of Honour, more than to free the Nation from Oppressions and Vexations, though they pretended much therunto, yet so it was that they became foully corrupted in their way; and though they Subdued you, yet did they not free the Nation, but became Oppressors themselves no less than others before them, and they possessed your Riches, and Titles, (yea and in great measure Unjustly) and then were exalted in Ambition and Vain-glory, and began to strive amongst themselves who should be the greatest, and set up this, and the other, and some cryed up one way of Government, and others another, and they pulled down and set up as they would, and cast down and exalted whom they would; and thus they continued for some years, rowling up and down in

Confusion;

Confusion, and yet the Nation under very great Oppression and Vexations, each one crying his Burthen was the greatest, while they were exalted in their Pride and Riches, and lived at ease, not remembring the end wherefore they were first raised, nor keeping to sincere Principles, but caused them to suffer deeply that were faithful to the Lord, and walked with him in sincerity; and all this while you were as asleep, and not thought upon by them, as if ever you should call them to an Account; but they thought that their strength was great, and their number many, and therein they gloryed having no true respect unto the Lord; and because hereof the Lord justly confounded them in their Counsels, when their measure was full, and made them weak as water; and you are now justly raised up to reprove and correct them, even those, that have abused Gods Mercies to them, and that have forgotten God and sought to exalt themselves for ever, and had no respect unto the Lord and his People, though these things are not said of them, to upbraid them, nor to kindle your fury against them, to add Misery upon their Affliction, but they have already been told of their Treachery, and what would come to pass; And Oh that they could now humble themselves before the Lord, and confess to the Justice of this their Affliction; they might yet partake of his Mercy, through great Judgments!

And as for you, Oh that you would consider these things, and by whose purpose you are restored, and from what cause, and for what end it is accomplished! Oh that you would mind what your work now is, and that you would not exceed your Permission! for you are raised up for an end, and there is a Work for you to do, Oh that you could do it with respect unto the Lord, it should be the better for you; Oh those men that have long Sate as Princes in this Nation, and Pretended, and Vowed, and promised Reformation in Church and State, but they have not done it as they ought, but as great Oppressions and Injustice, as great Superstitions and Idolatries, both in Church and State, were continued and carried on in their dayes, as in dayes before them; Oh how abominable have these things been! (multitude of words might demonstrate) but now their reproof and Judgment is come, and their fall is just upon them; Who should pity them, or mourn for them, seeing they have deserved all this and much more which has yet happened unto them? as some of them may confess; and those things (their Treachery, Unfaithfulness, & Oppressions I mean, must needs be avenged one way

or another : How often hath it been foretold them, yea it hath been often said unto them, that God would bring them down and destroy their Power ? they have been told that these things were not right, neither could they escape unavenged, and it now appears as if the day were come ; and if you must be their Executioners, and must execute the wrath upon them, who shall prevent you, or say unto you, stay your hand ? Or rather who of them that sees these things, shall not be patient while you take vengeance for the Lords sake, and for the sake of his People, whom they have long Vexed and Oppressed ? Nay, who of the Lords People shall not say, let the Lords will be done, and his Justice Executed upon his Enemies ? If this be your work that you are called to, must it not go on till it be finished ? They have been Hard-hearted, and Oppressors towards others ; and by a Hard-hearted People, may not the Lord justly deal with them, and be a Plague unto them in that very manner, that they have sinned against him ? for this is usual with the Lord, even to destroy Oppressors by the Wickedness of others, and often he Rebukes the sin of a People, by a People as bad as themselves ; he may justly give unto men from the hands of others, what they love in their own hearts ; and even as those men have loved Pride and Ambition over others, and Oppression and Hard-heartedness towards others ; even so, and much more may justly be done unto them, and that according to the Will of the Lord ; and if this be your work designed you by the eternal hand, who shall prevent you ? But yet, Oh that you would consider, and that you would have some respect unto the Lord, lest you out-go the end of your Restoration : You would indeed be happy, if you could forgive your Enemies, if you could reward them good for their evil ; and you would be happy if you could not exceed the measure of your permission ; be not too Hard-hearted towards them but shew Mercy : And Oh you must take heed lest you cause the Righteous to suffer with the Wicked, and that you cause not the Innocent to groan and mourn in your execution of Gods purpose upon the ungodly, you must be a ware lest while you punish Offenders, you smite not them that are free ; Oh that you had hearts this to understand, and that you could walk in the path of fulfilling Gods pleasure, and not go further, (I mean) though you may be raised to be a Plague upon Hypocrites, and Disobedient and Treacherous men, and to avenge Gods Cause and his Peoples ; but you are not raised to be Oppressors of the Lords People, nor to destroy his Heritage.

page, this is not your work; God hath not called you to Destroy and Persecute them that fear his Name, and tremble at his Word, though you have Power to be avenged on your Enemies: And Oh that your hearts could understand this, that you might distinguish in your proceedings, between executing of Justice upon Transgressors, & Persecution for Conscience-sake; the one you have to do, but the other is forbidden you of the Lord, and you ought not to do it; for if you Persecute any for good Conscience-sake, or because they are of such and such an Assembly of People, and Worship in such a way; if you inflict Tribulation upon any because hereof, or because they are such or such in their Profession and Religion, then you persecute for Conscience-sake, and you go beyond the End, and by the Path for which you were raised; and if you turn your Hand and Power to persecute for good Conscience-sake, then you divert the End and Purpose of this your Restoration, and the Lord will require it of you, if that you go beyond his Permission and Assignment, and go beyond his Pleasure in Persecuting his People, and so turn your Power to a wrong Use and End; O then the Lord shall suddenly confound you, and he will find out instruments that shall fulfil his Wrath, and Justice upon you, as he hath found you fit to execute Wrath upon others; and therefore do not, O do not persecute any for Conscience-sake, if you have nothing against them but concerning their Faith and Worship, and their Religion, do not lay your hand upon them, nor let them be touched; for if you do, the Lord will take it as a heinous offence against him, and in this life, or hereafter, he will Plague you for it, and you shall not escape unpunished: and therefore I say once more to you, as the advice of your Friend, let no man be persecuted for his Faith, and for his Religion-sake, but make a distinction between inflicting wrath upon offenders that have been hypocritical and deceitful, and that have made themselves rich through the ruins of others, and that will bow to anything, or any kind of Worship for their own ends; and between such who have a Principle and do stand by it, and are humble and acted in the principles of sincerity, and follows that way of Religion which they suppose and are persuaded is the best, and the rightest; all such ought to have their Liberty under you in their Profession, and Faith, and Worship, and ought not to be Persecuted while they live Peaceably as men with one another, and towards all men; and the God of Heaven requires it of you, and your Standing, or your Fall, the Blessing or

the Curse unto you, depends hereupon; and this you shall find to be true unto you in the day of Gods Righteous judgments: O therefore be not stout against the Lord but fear and tremble before him; let his Dread be upon your Spirits, and do not offend him, nor provoke him against you and this Nation, lest he tear you to pieces, and number you for destruction, lest he overturn you suddenly, and deface your glory in its morning: Oh how happy would you be if you would regard the Lord and reverence him, and take him before you, and not go beyond in any thing what his purpose and pleasure is, who hath given you this one day to try you, if so be that any of you shall learn his fear and turn from your Iniquities, that you may be blessed and not confounded; O therefore consider what the Will and Purpose of the Lord is towards you, and wherefore you are raised up, and may fulfil his purpose, and not your own: Oh then this day should be made happy unto you; but the contrary works, I mean, if you do Oppress, and Persecute, and seek to destroy his Heritage, and Rule in Oppression and Tyranny, then the God of Heaven shall cut your day short, and deliverance he will bring to this poor Nation without you, and even contrary to you, and his hand shall be turned upon you, and your Mountain though never so great, and high, shall be laid low, and an Infant of the heavenly birth shall leap over it, and shall say, Where is that lofty Babel that exalted it self against my God?

And as for us, we are a very poor, contemned and despised People, even since we were a People unto this very day, and have nothing at this present, nor heretofore to glory in from any Power that hath ruled; but the Power, Spirit, and Presence of God in our Tribulations, Afflictions, Persecutions and unjust Sufferings, these things have been our portion, even from all; all have trodden upon us in Contempt and Scorn, and accounted us as Sheep for the slaughter, and we have not to glory in, any Government that hath been since we were a People; we cannot justify one or another, but we say they have all been Oppressors, and we have groaned with deep sighs unto the Lord under the burden of their unrighteous dealing; and herein we agree with you, if you say they have been unjust men, we say the same; and if you say their Government hath been Oppression and Unequal, we say the same; if you say you have suffered cruelly and unrighteously by them, we say the same; if you say they have Ruled by Will and Force, more than by Law and Equity, we say the same; and if you can say you have suffered Afflictions and Tribulations by them, so have we in another

another manner, and far more unjustly: Wherefore we cannot justifie them, nor will not plead for them in opposition to you; but we partly believe we may receive as much Equity and good Reason from some of you, as we did from some of them; and thus we have been a suffering People even without cause: And at this day we are threatened by the rage of men as if we should be cut off and destroyed; but we regard not these things, but do respect the Lord, whom we fear and Worship in our hearts; and if we outwardly perish among them that may perish, yet it is for Righteousness sake, and because of the matters of Gods Kingdom, which we hold; and if you do Destroy us for this cause we are clear, and Innocent blood will be upon you, and the guilt thereof will fixk you into misery here, or hereafter. Oh take heed and defend your selves, nor load your Consciences with our guiltless sufferings: as many others have done before you, even to their ruin and wofull destruction; you are yet in a great measure clear from our Oppressions; we have not much Iniquity yet to charge upon you in our Cause of Afflictions: Oh it will be well for you if you keep your selves clear, the less will be your Judgement, and the better success will you have in your Cause: for Friends, the weight of Innocent Blood it hath a loud cry, and God will hear it; and if you burthen yourselves with it, it will soon overweigh you; therefore keep clear, and condemn them by your Practises, that have said they would not Persecute for good Conscience sake, but have done it, even contrary to all Pretences and Engagements; and if you who professe not so much in words to wards that thing, would do it, how should your Practise condemn their Hypocrisie in the Sight of God, Men, and Angels? but however I warn you, and do leave it at your door: and to say unto you, Persecution for Conscience sake, is the crying Sin, which draws down vengeance upon Kings and Governments, be you warned through the fall of others, least confusion come upon you, as it hath come upon many others for that cause; and be not too confident in your way, nor too furious against your enemies, but remember your breath is in your nostrils, and he that blows it you, can take it away.

And as for you, who are now towards any of you, nor do we seek the hurt of you: For we are not risen up in Rebellion against you, nor seek your destruction, nor your ruin, nor your loss; neither indeed can we do so: For we are bound to you by Charity, and we are set to you by the Lord, and we shall be to you in all things.

the Curse unto you, depends hereupon; and this you shall find to be true unto you in the day of Gods Righteous judgments: O therefore be not stout against the Lord but fear and tremble before him; let his Dread be upon your Spirits, and do not offend him, nor provoke him against you and this Nation, lest he tear you to pieces, and number you for destruction, lest he overturn you suddenly, and deface your glory in its morning: Oh how happy would you be if you would regard the Lord and reverence him, and take him before you, and not go beyond in any thing what his purpose and pleasure is, who hath given you this one day to try you, if so be that any of you shall learn his fear and turn from your Iniquities, that you may be blessed and not confounded; Oh therefore consider what the Will and Purpose of the Lord is towards you, and wherefore you are raised up, and may fulfil his purpose, and not your own: Oh then this day should be made happy unto you; but the contrary works, I mean, if you do Oppress, and Persecute, and seek to destroy his Heritage, and Rule in Oppression and Tyranny, then the God of Heaven shall cut your day short, and deliverance he will bring to this poor Nation without you, and even contrary to you, and his hand shall be turned upon you, and your Mountain though never so great, and high, shall be laid low, and an Infant of the heavenly birth shall leap over it, and shall say, Where is that lofty Babel that exalted it self against my God?

And as for us, we are a very poor, contemned and despised People, even since we were a People unto this very day, and have nothing at this present, nor heretofore to glory in from any Power that hath ruled; but the Power, Spirit, and Presence of God in our Tribulations, Afflictions, Persecutions and unjust Sufferings, these things have been our portion, even from all; all have troden upon us in Contempt and Scorn, and accounted us as Sheep for the slaughter, and we have not to glory in, any Government that hath been since we were a People; we cannot justify one or another, but we say they have all been Oppressors, and we have groaned with deep sighs unto the Lord under the burden of their unrighteous dealing; and herein we assent with you, if you say they have been unjust men, we say the same; and if you say their Government hath been Oppression and Unrighteous, we say the same; if you say you have suffered cruelly and unrighteously by them, we say the same; if you say they have Ruled by Will and Force, more then by Law and Equity, we verifie the same; and if you can say you have suffered Afflictions and Tribulation by them, so have we in another

another manner, and far more unjustly: Wherefore we cannot justifie them, nor will not plead for them in opposition to you; but we partly believe we may receive as much Equity and good Reason from some of you, as we did from some of them; and thus we have been a suffering People even without cause: And at this day we are threatned by the rage of men as if we should be cut off and destroyed; but we regard not these things, but do respect the Lord, whom we fear and Worship in our hearts; and if we outwardly perish among them that may perish, yet it is for Righteousness sake, and because of the matters of Gods Kingdom, which we hold; and if you do Destroy us for this cause we are clear, and Innocent blood will be upon you, and the guilt thereof will sink you into misery here, or hereafter. Oh take heed and desist not your selves, nor load your Consciences with our guiltless sufferings as many others have done before you, even to their ruin and wofull destruction; you are yet in a great measure clear from our Oppressions; we have not much Iniquity yet to charge upon you in our Cause of Afflictions: Oh it will be well for you if you keep your selves clear, the less will be your Judgement, and the better success will you have in your Cause; for Friends, the weight of Innocent Blood it hath a loud cry, and God will hear it; and if you burthen your selves with it, it will soon overweigh you; therefore keep clear, and condemn them by your Practises, that have said they would not Persecute for good Conscience sake, but have done it, even contrary to all Pretences and Engagements; and if you who professe not so much in words towards that thing, would do it, how should your Practise condemn their Hypocrisie in the Sight of God, Men, and Angels? but however I warn you, and do leave it at your door, and do say unto you, Persecution for Conscience sake, is the crying Sin, which draws down vengeance upon Kings and Governments, be you warned through the fall of others least confusion come upon you, as it hath come upon many others for that cause; and be not too confident in your way, nor too furious against your enemies, but remember your breath is in your nostrils, and he that gives it you, can soon take it away.

And as for you, we have no enemy towards any of you, nor do we seek the hurt of your Person, nor can we rise up in Rebellion against you, or seek your Destruction by Craft or Policy, neither indeed can we seek to hurt you by flattery; it is true, you are set in Authority over us, and we are so, we shall yield obedience to you in any of your just commands; and in all things

it is our Principle to obey you, either by doing or suffering ; yet we cannot bow, nor fawn, nor flatter, nor deny our Principle, nor our Religion of which we are perswaded by the Spirit of God in our Consciences, that it is right and according to God ; but I say, we cannot revoke our Principle, neither for advantage to ourselves, nor yet to save our lives ; you must find us constant, & not changeable as others are, who turn every way for their own advantage, and cry up this or the other, and pray and fight on the behalf of any thing which may make for their advantage, but God is grieved with such Spirits ; yet we are otherwise minded, and must only own your Government and Authority, as it is just and brings forth Righteousness, so we can own it, and bow before it ; but as otherwise, if it be Unjust and Oppression, we must patiently suffer under it, whatsoever you have power to do ; and this is all the peace we can make with you, or the Engagement that we can bind ourselves in towards you, though we cannot but own that this Day is given you, either in mercy or in judgement to you, yea, and we cannot but own that you may be Gods Executioners ; yea, what if we say, that you may be raised up to avenge our Cause upon our Oppressors, though still we must bear witness against that wicked, loose, prophane Spirit, that lives and abounds in some of you, and among you, and workes Unrighteousness even to the dishonour of God, throughout this Nation ; this Spirit we bear witness against that it is evil, and brings forth bad effects in every City, and Town, throughout the Land, whereby the Lord is provoked against you, and this Nation in an high measure ; Oh that you would consider of it while there is time to be corrected and amended ! before it have brought forth unpardonable Iniquities, which it hastens to fulfill, and draws down wickedness as with cords ; Oh the excessiveness in Drinking and other vanities ! Oh what destroying of the good Creatures ! it greives the hearts of the Righteous, and vexeth the Sober-minded to consider it ; and also there is a great deal of Hypocrisie and deceitfull-bearingness amongst many : I have considered this thing, and it is a vexation to the Lord, and cannot but be detestable to you ; even in that many contrary to their Principles, Engagements, and Promises, Covenants, do now cry you up for to save themselves, their Lives and Estates, who have been deeply engaged against you publickly and privately, and yet now in Hypocrisie are fallen in with you ; such their proceedings are loathsome to God, and your present Cause is no better because of such ; though as for some of you
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that have stood to your Principle, and suffered for it this long while, in your state, you are more honourable and rather justified.

Ob, let the King fear and reverence the eternal God, knowing he is but mortal man, and his breath in his Nostrils, and let him keep himself clear from Persecution for Conscience-sake, for that will destroy Kings and Governments who are guilty thereof; and let him be Meek and Sober, and take the Lord before him in all his proceedings, or else he cannot prosper; his Day, and Time is now present, that Gods purpose is to try him, if he Rule in Righteousness and Truth, in Equity and Justice, he may be blessed; But if otherwise he Govern, and walk not in reverence to the Lord and spare his People; the God of Heaven shall rebuke him, and deliver his People another way.

Consider of these things in a sober mind, Read them over in meekness.

This was written about
the middle of the 3d.
month called May.

From a Lover of your Souls,

Edw. Burrough.

A few **QUERIES** I do return to you, for you to Consider and Answer, relating to the present Affairs and Proceedings in this Nation, even to all you, that are called and known by the Name of **ROYALLISTS** and **CAVALIERS**, that are really so, and have Suffered for that Cause.

Query 1.

TO what do you Attribute the first Cause of the Advancement of this present Government? And whether or no ye believe, that there was any thing of the purpose and hand of the Lord, by intending and bringing these things about, without expectation by you, and contrary to the great strength of your Enemies, who are suddenly of a great and high Mountain, made a low Valley; and you of a low and troden down Valley, suddenly raised up into a great Mountain? And to what do you Attribute this Changing and Overturning of Power, and Authority, and Rulers, even them
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that have been as Princes and Potentates, be Rebels; and them that have been accounted as Rebels, be Rulers and Governours; I say, to what do you attribute these things, on their first Cause, whether to the *Princes* themselves, or to *Accident*, or to *good Fortune* (as some call it?) Or whether you believe in your Consciences, that the Lord God by his secret Power hath purposed and suffered the effecting and accomplishing of these things?

Quer. 2. And if you believe that there is any thing of the hand and purpose of the Lord, in doing, or suffering these Transactions; Then wherefore, and for what Cause do you believe hath he done these things? Is it because you are more Righteous in the sight of God than they who are cast out before you; and because he loveth you, and hateth them? Or whether it is not because they have proved Treacherous and Deceitful, and not answered unto the Lord what he requireth of them, but sought themselves, and forgot the Lord, and took your Estates and Titles of Honour upon them, and pretended a better Government, and to Govern better than that way of Monarchical Government, but did not, but were Oppressors even as others before them? And is not this the just Cause, wherefore the Lord hath suffered these Overturnings? May not we justly (that are neither of you) Attribute this to be the very Cause, wherefore the Lord hath brought them down, and raised up you over them; whereas if they had repented of their Sins, and been faithful to what the Lord required of them, and what themselves pretended to, and had indeed Governed justly and Righteously, and freed the Oppressed, and answered unto the Lord in an Equal Government according to his Law? Whether may it not be believed, that these things had never thus been brought to pass?

Quer. 3. Whether or no you believe that there is a GOD so mighty in Power, and so wise in Counsel and Purpose, that can Turn, and Overturn you and your Power, and lay you low even as others; and raise up others who are now as low as you have been for divers years, Whether you believe that there is a GOD, that by his Power can effect such a thing, and accomplish it in his wisdom? And whether do you not believe in your Consciences, that he will do it, if you do not please him and fear his Name, and forsake all wickedness; and if you be Oppressors and cruel-hearted as others

others have been, and do not Rule in *Righteousness* and *Equity*? And whether you believe not, that the Lord doth watch over you, with his eye that sees you, and marks all your wayes? Whether do you consider, that the Lord looks for good fruit from you, and that you should free the Land from *Oppression*? which if you answer not the Will of the Lord in what he requires, Whether do not you believe, that he is so *Wise* in *Counsel*, and *Mighty* in *Power*, that he can and will, whether by *Means*, or without *Means*, Overturn and Confound YOU and your Government?

Quer. 4. Whether you believe in your Consciences, and do acknowledge unto God, that there was any thing of his *JUSTICE* in your late *Sufferings* for these divers years? Or whether *all of them*, or *no part* of that *Suffering*, which hath been upon you, were any whit *Just* as from the Lord? And whether there was not a great *Measure* of *Iniquity* filled up in *Monarchical Government*; and a great *Measure* of *Oppression* upon the poor people of this *Nation*, by their *Lords* and *great men*? And whether this *Rebuke* and *Reproof* that you have had in this measure of *Suffering* that hath been upon you, was not in some measure *Just* as from the Lord; that you might be humbled before him; though it is by me acknowledged that your *Enemies* (these I mean) who are now cast out before you, brought great guilt upon themselves, in executing *Wrath* upon you, in that, and because they proceeded further, and into more *Bitterness*, and *Cruelty* towards you, then they had either *Commission* or *Authority* from God; But whether there was not a *Justice* as from the Lord in that which partly beset you? And was not his hand many times against you in *Battel*, though *Number* nor *Valour* was not wanting on your part, yet are not you sensible how by a *Secret hand* you were often *Defeated*, and *Victory* given to your *Enemies*, though the *less* in *Number*? And were not these things in the *Justice* of the *Lords Hand*? Whether do you not believe it, and acknowledge it?

Quer. 5. Whether or no you do intend any *Reformation* from *OLD Oppressions*? Or whether you intend to tread in the very steps and to walk in the very path in every Particular of Government, as it stood & was carryed on in the beginning of *CHARLES the First* his dayes? And whether you ought not in the sight of

God and before him, to consider how to relieve the *Oppressed*, and break off all *Cruel Bonds of Injustice*, & how a Government may be such which may be answerable to the *Lord*, & not unto your *own* ends? but if you shall do so, Whether shall you *Deny the End* or *Deny the End*, wherefore the *Lord* shall deal with you, in giving of you *this Day* unexpected, & contrary to all your *Enemies*? And whether do you not believe, that God hath set you between *good and evil*, between *Right and Wrong*, between doing of *his Will* and the *Will of the Devil*, in the doing and fulfilling *one* or the *other* by you, whether doth not *Devil* *Happiness and Blessedness* upon you; or the *Woe* and the *Curse*, your *Standing* or your *Fall*, your *Reverence* or your *Dishonour* perpetually?

Quer. 6. Whether or no you do not believe in your Consciences, that the *Prosperity*, and *Continuance*, and *Happiness* of this your Government to *your selves*, the *King*, and *Kingdomes*; or the *Unhappiness*, *Overthrow*, *Misery*, and *Confusion* of the Government it self, the *King* and these *Nations*, doth not *stand* and wholly *depend* upon the Government and Authority, as it proceedeth in *Justice*, *Righteousness* and *Equity*, or as it is, and proceedeth *contrary*, and is *Injustice*, *Oppression*, and *Unrighteousness*? And if therein it *stand*, whether do you believe in your Consciences that God shall *Bless* it, and *Prosper* it; or he shall *Destroy* it, and *Confound* it? for is not the hand of the *Lord* stretched forth in *Mercy*, or in *Judgment* accordingly as men walketh in his *Fear*, or without his *Fear*? And whether if your *CAUSE* be *Just* in it self, yet if you walk in *Unrighteousness*, and *Ungodliness*, and *Oppression*, and *Cruelty*, Whether may not you thereby *destroy* your *Cause* and *Loose* it, and provoke the *Lord* to anger against you, and your *Cause*, to *Confound* you, and *Destroy* you? And whether you do seriously *Consider* of this? And is it not your *Duty* so to do? And ought you not to endeavour to *stop* this *Flood of Wickedness* that is *broken out*? which if it be not *stopped* may provoke God against you, to overthrow your proceedings.

Quer. 7. What is the very *End* of *Rule* and *Government* outward in this *World*? And for what *Cause* did God at the first ordain it? whether upon this, or not, really consider; Was it not that *Evil Doers* might be *Punished*; And *them* that *did well*, might

might be *Praised*? And was not the outward *Law* added because of *Transgression*, and to Punish *Transgressors*; But for the *Preserving* of the *Peaceable* and *Meek*, who walked in the *Law* of God; and when the People had forgotten God, and his *Law* in their hearts, and his *Power* that executed *Judgment* and *Mercy*; Was it not then that the *Law* outward was added, and committed into the Hands of Men to execute upon such as regarded not the *Law* of God in their hearts? And is not this the very *End* of *Rule* and *Government*, and *Magistracy*, at this very day? Whether ought it to be extended further than only over and concerning the Affairs of the outward Man, to keep that in good order, not to be a *Load* and *Burthen*, and *Vexation*, and *Bondage* upon a Nation and People; but to *Suppress* that which would *Load* and *Burthen*, and *Oppress* the Creation and People, that all men may be preserved in their just *Right*, and not *Vex* and *Oppress* one anothers Persons and Estates? And if your Government be not from this *Ground* and for this very *End*, shall it ever be blessed and happy, either to the *Governors* or *Governed*?

Quer. 8. What do you believe of, and concerning *LIBERTY* of *CONSCIENCE*, in all Matters appertaining to the Kingdome of God? Whether ought not you to give that *LIBERTY* in your *Government*, that every man and all sorts of People may believe in God, and Worship God according as he or they shall suppose and be perswaded in his or their Consciences; provided still, that he and they annoy not, or Oppress his or their neighbors Person or Estate? for if he or they do that, then he and they go out of the true Faith, and breaks the *Law* of God; and the outward *Law* is to take hold of him and them: But whether it is not a just *Right*, and may justly be allowed from you, to all the People of this Nation, to live under what *Ministry*, and under what *Worship*, and to go to what *Assemblies*, as they shall suppose or be perswaded in their Consciences is the *Best* and *Rightest*? And whether or no it be not *GODS* Proper *Right* alone to be *Ruler* and *Lord* over mens Consciences, and that he alone should *Prescribe*, *Instruct*, and *Teach* Faith, *Worship*, and *Duty*, in all things in the matters of his own Kingdome? And whether God hath committed that *Power* and *Authority*, ever since the dayes of Christ, to any *Emperor*,
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King, or other Ruler whatsoever, to be Lord, and to exercise Lordship, in, and over mens Consciences in the matters appertaining to Gods Kingdome? And whether it is not Gods only and alone Peculiar Priviledge to be Lord there; and not any man to impose one upon another in Spiritual Matters? And whether you your selves would be Imposed upon in such case? (that is) Whether you would have such a Church-Government and Ministry, Imposed upon you, upon such or such a Penalty, which you Know, or Believe, or Suppose is not Right, nor according to God, nor Suiing with your own Consciences? And then how can you with good Conscience in the sight of God, Impose upon others, whenas your selves would not be Imposed upon in such a Case?

Quer. 9. Whether or no, if that you cause any to Suffer Loss, or be Afflicted in Person, or Estate, for and because of their Conscience sake (that is) because they are of such a Faith, and of such a Worship, and of such a Principle in Religious matters, though different from others and from you; yet if they walk Honestly, and Soberly, and Peaceably as men, and not Plotting and Contriving any Mischief in the Nation: I say, if you Cause any Such to Suffer upon that account, while you can charge nothing against them, but matters of Faith and Judgment, and Opinion in Spiritual things; Again I say, Whether or no such Suffering is not absolute Persecution, (and Innocent on his or their part that so Suffereth any Injustice, Cruelty, Tyranny, and Oppression) on your part that doth Inflict? And will not the Lord require it of you, if you bring Innocent blood, and Cruel Sufferings upon your selves? And is not that Innocent blood which is Spilt, and Unjust, and Cruel Sufferings which is Inflicted upon a man or a People, for his and their Conscience, and Religions-sake, when no matter of wrong or evil dealing amongst men, And in that Relation, is, or can be Charged upon them? And whether do you not believe, that God will Avenge such a Suffering, which is for Conscience-sake, upon the Heads of the Causers and Inflictors of it in his Day and Season?

Quer. 10. Whether or no you have not so much Reason and Conscience in you, as will give you to discern. and cause you to put a difference between such, who have Acted and been
Zealous

Zealous against you, from *corrupt Principles* of *Self-seeking*, and have raised themselves into *Worldly Honour*, and great *Estates* through your *Suffering* and *Losses*, and have *Lorded* it over you in *Ambition*; though now such may *Bow* under you, and *Fawn* upon you? I say, Whether will you not, or Whether ought you not, to put a difference both in respect of *Guiltiness* in your Cause of *Suffering*, and in respect of your dealing towards them in *Reward*, and between such as have formerly *Acted* against you, upon *Sober, Reasonable Principles*, and have not raised themselves to *Honour* and *Great Riches*, not by your *Afflictions*, but ceased to act against you, when they perceived the *Wickedness*, and *Injustice*, and *evil Proceedings* of your *Enemies*? (and many such there are) And whether or no you have not so much *Reason* and *Equity* in your *Consciences*, as to put a difference between such in your *Proceedings* towards them?

Quer. II. What is the truest *Honour* that can be given to the *King*, and his *Government*; and wherein, and in what kind of Words, and Actions, and Practises, doth true *Honour* consist? And whether or no you do believe in your *Consciences*, that these kind of *Practises*, as *Drinking Healths*, and *Bonfires*, and this exceeding *Lowdness*, and *Wickedness* brought forth in the Nation, by way of *rejoycing* for the *King*, and his *Government*, be true *Honour*, and *Rightly Honourable* proceedings, and practises, to him and his *Government*? Or whether these things and wayes be not woefully *dishonourable* unto you and him, and this whole Nation: And the Cause wherefore the wrath of *God* may justly come upon the whole Nation it self; if these things be not speedily *Repented of*, and *forsaken*? And whether the Life and Practise, and *Subjection* of an *Upright QUAKER* (so called) whose *Principle* is to obey all just *Commands*, and patiently to suffer under all that which is unjust, and that lives in *Meekness*, and *Fear*, and *Soberness*, and *love* towards all men; Whether or no such men, and such *Practises*, are not more *Honourable*, and *Blessed* in the sight of *God* and *Men*, Than this kind of *Rudeness*, and *Wickedness*, *Singing*, and *Drunkennes*, *Ring*ing, and *Swearing*, and hanging *Ribbins* and *Feathers* about themselves, and their *Horses*, and many other things which are said to be done in *Honour* to the
King

King and his Government? But whether there be not a *Principle* in your *Consciences*, which doth rather *Condemn* your selves, than *Justifie* you for these things, and rather *Justifies* a *Sober Life*, and is not that more blessed?

Quer. 12. Whether or no all that *cry you up*, and your *Government*, do it really, and out of good *Conscience*, and from *Principles of Sincerity*? Or whether they are turned to you in *Feigneness*, and *Hypocrisie*, and to save their *Heads and Estates*, which some of them have gotten, even such as have been your *Enemies*, and *Preached*, and *Prayed*, and *Fought* against you, and now *cryes you up*, and *Prayes for you*; but whether can you trust that these will be *faithful* to you, that thus *denies their former ways*, and *Religion*, and *Worship*? And whether thus to *deny their Principles*, their *Faith*, their *Religion*, their former *Oaths*, and *Engagements*, is *Commendable*, and *Justifiable* in the sight of God and you? Or whether a *Quaker* (so called) that will *stand to his Principles*, and not deny his *Faith*, nor *Religion*, though he suffer for it, nor will bow and bend in *Hypocrisie* under every sort of men, is not more *Justifiable* and *commendable* in the sight of God and your *Consciences* also? I say, do they not *condemn* these *Hypocrites*, that have *Fought* against you, and *Prayed* against you, and yet now *bow* under you with *deceitful hearts* in the time of their *danger*?

Quer. 13. Whether or no you do not believe, and know in your *Consciences*, that the *QUAKERS* (so called) are a *Sober*, *Innocent*, and *harmless People*, and of an upright *Conversation*, dealing justly towards all, and such as doth not *Envy* the Persons of any, not *Plot* and *Project Mischief* towards you or any? And whether if you should proceed to *persecute*, and seek to *destroy* such a People, concerning whom you have such a witness in your *Consciences*, *Justifying* them as aforesaid, would not be greatly *unjust* in the sight of God, and the very *Cause*, to provoke God to *destroy you*, and your proceedings, it to be that you persecute them for their *Conscience sake*, while they live *Soberly* and *Uprightly* as men, and injureth no mans *Person* or *Estate* by their *Religion*?

Quer. 14. Whether or no you do not believe, or may not have just *Cause* to believe, that your present *Proceedings* are not, and may not prove to be the very *natural Cause* of *Outward, Visible*

sole, external Judgements upon you and the Nation, even Judgements of Pestilence and Famine? And do not you proceed in the very path hereof? Is not your spending the Creation in such Excessive manner, in Eating and Drinking, and wasting the good Creation after this manner as you do; Whether is not this a natural Cause to bring want and Poverty, and also oppressing your very bodies with Excessiveness in Drunkenness, Inflaming your selves through Excessiveness of Wine and Beer, and through the abounding of Lust, and uncleanness, through excess; and as well Defiling, and Oppressing your very Persons, as wasting the Creation by so doing; Whether this is not a very Natural Cause to bring and beget Pestilence and Famine (besides your provoking the Lord through this means) as being works in themselves hateful and abominable in his sight, and for which Cause he may justly bring Wrath and Judgements, even Plague and Famine, if there were no other Cause for it? And whether you ought not seriously to Consider of this thing, and to Turn from these Transgressions, which are Natural Causes of great Judgements, and also provokes the Lord to hasten and inflict Judgement: Oh that the Sober minded among you would lay this to heart.

Consider these Queries in the Spirit of Soberness, for they are worth your regarding, & be not high-minded, nor wicked in your way, least the Lord who hath all Power in his hand meet you, and bring you down and destroy your Cause, which he can do, if you provoke him.

This was written in the
middle of the 3^d month
called May. 1660.

E. B.

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To the Unprejudiced Reader.

IT was the fault of some in antient times, that they made void God's Law by mens Traditions; and certainly I may now assume the same complaint: for whilst I take a serious prospect of the Spiritual Nature, and tendency of the Second Covenant, which God Almighty, in the fulness of time, by his Prophets, prophesied to make and perfect; and also the accomplishment thereof by Jesus Christ, and what was brought to pass amongst those Primitive Believers; methinks I do not only see an utter abolishment of Ceremonial Worship, but the inscribing that Spiritual Law on the Heart, and infusion of Holy Fear to the inward Parts, whereby each person became capacitated to know so much of God, as suited with his present state, from an infallible demonstration in himself, and not on the slender grounds of mens Lo-here-Interpretations, or Lo-there; for the Kingdom of God is within, where himself must be the Teacher of his People: But on the other hand, when from the noise of every parties pretensions to, and contentions for their own way, as most infallible; I am induced to an impartial examination of them. Alas! how have all adulterated from the purity both of Scripture Record, and Primitive Example? receiving for unquestionable Doctrines, the fallible apprehensions, and uncertain determinations of such Councils, whose Faction, Prejudice, and Cruelty soon parallel'd the foregoin heathenish Persecutions; and yet that the results of persons so incompetently qualified, should at this day in their authority remain unquestioned by the Nations, is matter both of astonishment and pitty; but an implicit Faith has ever been

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the consequence of ignorance, idleness and fear, being strong impediments to a judicious inquiry, how far profest and imposed Opinions have their consistency with Reason, and the true Religion. But that which most of all deserves a lamentation, is, that Protestants, whose better Arguments have confuted the Plea of such as made Tradition, and mens Prescriptions unquestionable in Circumstantials, should themselves by Print and Practice so openly declare and contend for its Authority in Essentials; as must be obvious to any that observe their zealous Anathema's against whomsoever refuse a compliance with them in Doctrines, manifestly bottom'd upon mens nice Inventions.

This is the right state of the Controversie that is maintained by us (contemptibly called Quakers) against the World, and the undoubted reason of our severe Treatment at its hands, the end of God Almightyes raising us, being for no other purpose than to declare that which our eyes have seen, our ears heard, and which our hands have handled of the Eternal Word, in opposition to the private Opinions, Conjectures, and Interpretations of men concerning God and Religion, that all people might thereby be reduced to Faith in, and obedience of the Universal Grace which brings Salvation; which as it onely can restore sound Judgment concerning God, and effect Redemption from Iniquity, so its being relinquish'd by men, was the very ground both of their division in Judgment, and corruption in Manners.

That this hath been, and is our case, I shall produce an instance, which is indeed the occasion of this Treatise.

Two Persons lately of Tho. Vincent's Auditor in Spittle-Yard, (who goes under the notion of a Presbyter) being desirous to prove all things, and hold fast the best, visite our Meetings, to understand if we were as really deserving blame, as represented by our Enemies; where it then pleased Divine Good-
ness

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ness to visit them with the Call of his Light, from the Inventions, carnal Observations, will-Worship, and vain Conversation of those to whom they formerly were related, that they might be made Children of the day; and though its appearance might be small, yet sufficient to discover them to have been Inhabitants of the Night, and can never be rejected, but it shall bring that condemnation which will further testify it to be of God.

But their relinquishing his Congregation, so incend'd this Presbyterian Preacher, as that his peevish Zeal transported him beyond, not only the moderation of Christianity, but the civility of education, venting his folly and prejudice much to this purpose; That he had as lieve they should go to a Bawdy-house, as to frequent the Quakers Meeting, because of their erroneous and damnable Doctrines: And pointing to the Window, said, If there should stand a Cup of Poyson, I would rather drink it, than suck in their damnable Doctrines. He further express'd himself in this manner to one of them; If ever you go again, I will give you up, and God will give you up, that you may believe a lie, and be damn'd. Which storms of foul and railing accusations, proving ineffectual ^{to} shipwreck that little grain of Faith, his Hearers, as forgetting to hold their preaching by connivance, and the many appeals made by their non-conforming Brethren, for an Indulgence, came with this Caution to the Pater-Familias, (or he that was both Husband and Father to the concerned Parties) that he would exercise his Authority, as well to refuse them to all Quaker-Visitants, as prohibit them the liberty of their Consciences in frequenting our Meetings.

All which we could not for the Truth-sake let pass in silence, and therefore did require him to let us have a publick meeting, in which we might have liberty to answer on the behalf both of our selves and Principles; which after some demur, was granted,

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ted, the day he appointed, and at the second hour in the afternoon. But that he might not want the applause of many voices, and doubtless to prevent our Friends, (as I am informed) bespoke his usual Auditory to be there at one; and as a man that would not over-spend himself, or incur a non-plus for want of Seconds, he had his Third and Fourth, two wit, Tho. Danson, Tho. Doolittel, and — Maddocks, who at their times (and often out of them) did interpose, to whom Geo. Whitehead mostly answered; nor had there any thing been spoken by another, but from their own example.

The matter in controversie will be related in the beginning of this Treatise, as a necessary Preludium, or Introduction to the following Discourse; The manner of it was so gross, that I know not how to represent it better, than by the levity and rudeness of some prize; Laughing, Hissing, Shooving, Striking, and stigmatizing us with the opprobrious tearms of Confident Fellow, impudent Villain, Blasphemer, &c. And, as the usual refuge of shallow Persons (when they have little else to say, to prepossess their Hearers with prejudice against the Principles of such as do oppose them) he questioned much whether I was not some Jesuite; Not remembering, or at least unwilling to let the people know, that none have been, nor are more instant in the vindication of that Doctrine he and his Brethren did assert, (to wit, God subsisting in three distinct persons) than the Jesuites; So that, if I should not as well reflect a scandal upon their learning by a comparison, as he did upon a Principle, I could more truly invert Jesuitism upon himself. In short, they neither would keep to Scripture tearms themselves, nor suffer it in others; but looking upon G. Whitehead's explanation of their Tearms, and reduction of their Matter (if possible) to a Scripture sense (thereby fitting it to the Auditories apprehension) to be an indirect way of answer

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ing (as that which nakedly did expose their tradition and folly to the vulgar) T. V. in an abrupt manner fell to his prayer, in which he falsely, and with many strangely affected whines, accused us for Blasphemers unto God; and that he might prevent the clearing of our selves, he desired the people, when he had finish'd, to be gone, giving them an example by his and three Brethrens retreat: But we being desirous further to inform the people of our innocency, they did not only (as before) endeavour to pull us down, but put the Candles out, though several persons of good esteem, continued, whilst we spoke in vindication of our selves, from the invectives of our Adversaries.

The people still remaining undispersed, T. V. came very palely down the Stairs (having a Candle in his hand) requiring their dismiss; at which time he promised us, at our request, another meeting; but as one that knew not well what he said, or never purpos'd to perform what he promis'd, has given us since to understand, he can't in Conscience spare us so much time; yet to satisfy G. W. and my self, in private, he could agree; which surely can't be fear'd another meeting, since then it must relate to the preceeding one; But how near the relation is betwixt an accusation before hundreds, and a satisfaction before none, must needs be obvious to every unbiass'd person: — Our Right should have been altogether as publick as our Wrong: — For which cause we were necessitated to visit his Meeting; where on a Lecture day (after a continued silence during all his Worship) we modestly intreated we might be clear'd from those unjust reflections before his Congregation, leaving a Disputation (if he could not then attend it) to some more seasonable opportunity: But as one, who resolv'd injustice to mens reputation, as well as cowardize, in baulking a defence of his own Principles, he slunk most shamefully away; would any there, though urg'd to it, assume his place to vindicate

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dicatè his practice towards us, or his Doctrine then deliver'd.

Reader, What's thy Opinion of this savage entertainment? Would Socrates, Cato, or Seneca have treated us with such unseemly carriage, whom they call Heathens? I suppose not: And well is it for the truly sober and consciencious, they are not lyable to those severe lasses, and that peevish usage, which are the inseparable Appendixes to a Scotch Directory, whose cold and cutting gales ever have design'd to nip and blast the fairest Blossoms of greater Reformation. So much for History.

And what remains, is to inform the Reader, that with great brevity I have discusst and endeavour'd a total enervation of those Cardinal Points, and chief Doctrines so firmly believed, and continually impos'd for Articles of Christian Faith: 1. The Trinity of separate Persons, in the Unity of Essence. 2. God's incapacity to forgive without the fullest satisfaction paid him by another. 3. A justification of impure persons, from an imputative Righteousness. Which Principles, let me tell thee, Reader, are not more repugnant to Scriptures, Reason, and Souls Security, than most destructive to Gods Honour, in his Unity, Mercy, and Parity.

Therefore I beseech thee to exterminate passion from her predominacy, in the perusal of this abridg'd Discourse, since it was writ in love to thee; that whilst 'tis thy desire to know Love, and fear God Almighty above mens Precepts, thou mayest not miss so good an end, by the blind embraces of Tradition for Truth. But in the nobility of a true Berean, search and inquire; letting the good old Verity, not a pretended Antiquity, (whilst a meer novelty;) and solid Reason, not an over-fond credulity, sway the ballance of thy Judgment, that both stability and certainty may accompany thy determinations. Farewel.

A short Confutation, by way of Recapitulation, of what was objected against us at Thomas Vincent his Meeting.

IF Disputations prove at any time ineffectual, it's either to be imputed to the ignorance and ambiguity of the Disputants, or to the rudeness and prejudice of the Auditory; all which may truly be affirmed of T.V. with his three Brethren, and Congregation.

The Accusation being general, viz. *That the Quakers held damnable Doctrines*: George Whitehead on their behalf stood up, and as it was his place, willingly would have given the people an information of our Principles, which if objected against, he was as ready to attest them by the authority of Scripture and Reason: but instead of this better Method, T.V. as one that's often employ'd in Catechistical Lectures, falls to Interrogatories, begging that himself, he in his slander had taken for granted, to wit, the knowledge of our Principles.

The Question was this, *Whether we own'd one God-head, subsisting in three distinct and separate Persons*, as the result of various revises and amendments; which being denyed by us, as a Doctrine nowhere Scriptural, T.V. frames this Sylogism from the beloved Disciples words.

There are three that bear Record in Heaven, the Father, the Word, John 5. and the Holy Ghost; and these three are one. 7.

These are either three Manifestations, three Operations, three Substances, or three somethings else besides Substances:

But they are not three Manifestations, three Operations, three Substances, nor three anythings else besides Subsistences:

Ergo, Three Subsistences.

G. VV. utterly rejected his terms, as not to be found in Scripture, nor deduceable from the place he instanced ; wherefore he desires their explanation of their Terms, inasmuch as God did not use to wrap his Truths up in Heathenish Metaphisicks, but in plain Language : Notwithstanding we could not obtain a better explanation then Person, nor of Person, than the mode of a Substance ; to all which *G. VV.* and my self urged several Scriptures, proving Gods compleat unity : And when we queried how God was to be understood, if in an abstractive sence from his Substance : They concluded it a point more fit for Admiration than Disputation. But a little to review his Syllogism ; the manner of it shows him as little a Scholar, as its matter does a Christian ; but I shall over-look the first, and so much of the second as might deserve my Objection to his *Major*, and give in short my Reason, why I flatly deny his *Minor* Proposition. No one Substance can have three distinct Subsistances, and preserve its own Unity, for granting them the most favourable definition, every subsistence will have its own Substance ; so that three distinct Subsistances, or manner of beings, will require three distinct Substances or Beings ; consequently three Gods : for if the infinite God-head subsists in three separate manners or forms, then is not any one of them a perfect and compleat subsistence without the other two ; so parts, and some thing finite is in God : or if infinite, then three distinct infinite Subsistances ; and what's this but to assert three Gods, since none is infinite but God ? And on the contrary, there being an inseparability betwixt the Substance and its subsistence, the Unity of Substance will not admit a Trinity of incommunicable or distinct Subsistances.

T. D. being ask'd of whom was Christ the express Image, from his alleading that Scripture in the *Hebrews* ? answered, of Gods Subsistence, or manner of being ; from whence two things in short follow as my Reply, It makes God a Father only by subsistence, and Christ a Son without a Substance. Besides its falsly rendred in the *Heb. 1.* *Hebrews*, since the Greek does not say *καὶ ὁμοῦσις πρὸς τὸν πατέρα*, but *κα-*
 3. *παρ' αὐτοῦ τῆς ὑποστάσεως*, the Character of Substance.

And if he will peruse a farther discovery of his Error, and explanation of the Matter, let him read *Col. 1. 15. Who is the Image of the Invisible God.*

And because *G. W.* willing to bring this strange Doctrine to the
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capacity of the People, compar'd their three Persons to three Apostles, saying, he did not understand how *Paul, Peter, and John* could be three Persons, and one Apostle, (a most apt comparison to detect the *ridicule* of their Doctrine) one — *Maddocks*, whose Zeal outstript his knowledge, bustling hard, as one that had some necessary matter for the decision of our Controversie, instead thereof (perhaps to save his Brethren, or show himself) silences our farther controverting of the Principle, by a Syllogistical, but false and impertinent reflection upon *G. W.* his person. It runs thus, *He that scornfully and reproachfully compares our Doctrine of the Blessed Trinity of Father, Son, and Spirit, one in Essence, but three in Persons, to three finite men, as Paul, Peter, and John, is a Blasphemer. But you G. W. have so done. Ergo.* —

A strange way of Argumentation, to beg what can't be granted him, and take for granted what still remains a Question, viz. That there are three distinct and separate Persons in one Essence: Let them first prove their Trinity, and then charge their Blasphemy; but I must not forget this persons self-confutation, who to be plainer, called them three *Hee's*; and if he can find a He without a Substance, or prove that a substance is any other than the form of a He, he would do well to justify himself from the imputation of Ignorance.

And till their Hypothesis be of better Authority, *G. W.* neither did, nor does by that Comparison design mens Inventions so much honour.

For 'tis to be remark'd, that *G. W.* is no otherwise a Blasphemer, than by drawing direct consequences from their own Principles, and recharging them upon themselves; so that he did not speak his own apprehensions by his Comparison, but the sence of their Assertion, therefore Blasphemer and Blasphemy are their own.

Wm. Thomson B² *Booke* The

Chas. Thomson for *Booke*

The Trinity of Distinct and Separate Persons in the Unity of Essence, refuted from Scripture.

1 King. 8. **A**ND he said, Lord God, there is no God like unto THEE: To whom then will ye liken ME? Or shall I be equal, saith the Holy ONE? — I am the Lord, and there is NONE else, there is no God besides ME. Thus saith the Lord thy Redeemer, the Holy ONE of Israel. I will also praise THEE, O my God; unto THEE will I sing, O Holy ONE of Israel. * *Jehovah is ONE, and his Name ONE.* Which with the Cloud of other Testimonies that might be urg'd, evidently demonstrate, that in the dayes of the first Covenant, and Prophets, but ONE was the Holy God, and God but that Holy ONE. — Again, And Jesus said unto him, why callest thou me good? there is none good but ONE, and that is God. And this is Life Eternal, that they might know THEE (Father) the ONLY true God. Seeing it is ONE God that shall justifie; There be gods many, but unto us there is but ONE God, the Father, of whom are all things. ONE God and Father who is above all things. For there is ONE God. To the ONLY Wise God be glory now and ever.

From all which I shall lay down this one Assertion, that the Testimonies of Scripture, both under the Law, and since the Gospel-Dispensation, declare ONE to be God, and God to be ONE, on which I shall raise this Argument;

If God, as the Scriptures testifie, hath never been declar'd or believ'd, but as the Holy ONE, then will it follow, that God is not a Holy THREE, nor doth subsist in THREE distinct and separate Holy ONES; but the before-cited Scriptures undeniably prove that ONE is God, and God only is that Holy ONE; therefore he can't be divided into, or subsist in a Holy THREE, or THREE distinct and separate Holy ONES. — Neither can this receive the least prejudice from that frequent but impertinent distinction, that he is ONE in Substance, but THREE in Persons or Subsistences; since God

God was not declared or believed incompleatly, or without his subsistence ; Nor did he require homage from his Creatures, as an incompleat or abstracted Being, but as God the Holy ONE ; For so he should be manifested and worshipped without that which was absolutely necessary to himself ; A most absurd Blasphemy.—So that either the Testimonies of the aforementioned Scriptures are to be believ'd concerning God, that he is intirely and compleatly, not abstractly and distinctly, the Holy ONE, or else their Authority to be denied by these Trinitarians ; and on the contrary, if they pretend to credit their Holy Testimonies, they must necessarily conclude their kind of Trinity a Fiction.

Refuted from right Reason.

1. If there be three distinct and separate Persons, then three distinct and separate Substances, because every person is inseparable from its own Substance ; and as there is no person that's not a Substance in common acceptation among men, so do the Scriptures plentifully agree herein ; and since the Father is God, the Son is God, and the Spirit is God (which their Opinion necessitates them to confess) then unless the Father, Son, and Spirit, are three distinct Nothings, they must be three distinct Substances, and consequently three distinct Gods.

2. It's farther prov'd, if it be consider'd, that either the Divine Persons are finite or infinite ; if the first, then something finite is inseparable to the infinite Substance, whereby something finite is in God ; If the last, then three distinct Infinites, three Omnipotents, three Eternals, and so three Gods.

3. If each Person be God, and that God subsists in three Persons, then in each Person are three Persons or Gods, and from three, they will increase to nine, and so *ad infinitum*.

4. But if they shall deny the three Persons, or Subsistencies to be infinite, (for so there would unavoidably be three Gods) ; it will follow that they must be finite, and so the absurdity is not abated from what it was ; for that of one substance having three subsistencies, is not greater, then that an infinite Being should have three finite modes of subsisting. But though that mode which is finite
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can't answer to a substance that's infinit, yet to try if we can make their Principle to approach common sense; Let's conceive that three persons, which may be finite separately, make up an infinite conjunctly; however this will follow, that they are no more incommunicable or separate, nor properly substistences, but a substance; for the infinite Substance can't find a bottom or substance in any one or two, therefore joyntly. And here I am also willing to over-look finiteness in the Father, Son, and Spirit, which this Doctrine must suppose.

5. Again, if these three distinct Persons are one, with some one thing, as they say they are with the God-head, then are not they incommunicable among themselves; but so much the contrary, as to be one in the place of another; for if that the only God is the Father, and Christ be that only God, then is Christ the Father. So if that one God be the Son, and the Spirit that one God, then is the Spirit the Son, and so round. Nor is it possible to stop, or that it should be other wise, since if the Divine Nature be inseparable from the three Persons, or communicated to each, and each Person have the whole Divine Nature, then is the Son in the Father, and the Spirit in the Son, unless that the God-head be as incommunicable to the Persons, as they are reported to be amongst themselves; or that the three Persons have distinctly allotted them such a proportion of the Divine Nature, as is not communicable to each other; which is a like ridiculous and shameful. Much more might be said to manifest the gross contradiction of this Trinitarian Doctrine, as vulgarly receiv'd; but I must be brief.

Information and Caution.

Before I shall conclude this Head, it's requisite I should inform the Reader concerning it's Original; thou may'st assure thy self, it's not from the Scriptures, nor Reason, since so expressly repugnant; although all Broachers of their own Inventions strongly endeavour to reconcile them with their Holy Record. Know then, my Friend, 't was born above three hundred years after the Antient Gospel was declared; and that through the nice distinctions, and too daring curiosity of the Bishop of *Alexandria*, who being opposed by *Ar-*

rim,

rius, their Zeal so reciprocally blew the fire of Contention, Animosity, and Persecution, till at last they sacrific'd each other to their mutual revenge.

Thus it was conceiv'd in ignorance, brought forth and maintain'd by cruelty; for though he that was strongest, impos'd his Opinion, persecuting the contrary, yet the Scale turning on the Trinitarian side, it has there continued through all the Romish Generations; and notwithstanding it hath obtain'd the name of *Athanasian* from *Athanasius*, an opiniated man, (witness his carriage towards *Constantine* the Emperor) because suppos'd to have been most concern'd in the framing that Creed in which this Doctrine is asserted; yet have I never seen one Copy void of a suspicion, rather to have been the results of Popish School-men, which I could render more perspicuous, did not brevity necessitate me to an omission.

Be therefore caution'd, Reader, not to imbrace the determinations of prejudic'd Councils, for Evangelical Doctrine; to whom the Scriptures bear no certain testimony, neither was believ'd by the Primitive Saints, or thus stated by any I have read in the first, second, or third Centuries, particularly *Irenaeus*, *Justin Martyr*, *Tertullian*, *Origen*, *Theophilact*, with many others who appear wholly foreign to the matter in controversy. — But seeing that private Spirits, and those none of the most ingenious, have been the Parents and Guardians of this so generally receiv'd Doctrine; let the time pass suffice, and be admonish'd to apply thy mind unto that Light and Grace which brings Salvation; that by obedience thereunto, those mists Tradition hath cast before thy eyes, may be expel'd, and thou receive a certain knowledge of that God, whom to know is Life Eternal, not to be a divided, but ONE pure intire and eternal Being; who in the fulness of time sent forth his Son, as the true Light which enlightneth every man; that whosoever follow'd him (the Light) might be translated from the dark Notions, and vain Conversations of men, to this Holy Light, in which onely sound Judgment and eternal Life are obtainable; who so many hundred years since, in Person testified the virtue of it, and has communicated unto all, such a proportion, as may enable them to follow his Example.

The Vulgar Doctrine of Satisfaction, being
dependent on the Second Person of the
imagin'd Trinity, refuted from
Scripture.

Doctr. **T**hat man having transgress'd the Righteous Law of God, and so expos'd to the penalty of eternal Wrath, it's altogether impossible for God to remit or forgive without a Plenary satisfaction; and that there was no other way by which God could obtain satisfaction, or save men, than by inflicting the penalty of infinite wrath and vengeance on Jesus Christ the Second Person of the Trinity, who for sins past, present, and to come, hath wholly born and paid it, (whether for all or but some) to the offended infinite justice of his Father.

Exod. 34.
6, 7. 1. And the Lord passed by before him, (Moses) and proclaimed, The Lord, the Lord God merciful and gracious, keeping mercy for thousands, forgiving iniquity, transgression and sin. [From whence I shall draw this Position, that since God has proclaim'd himself a Gracious, Merciful, and forgiving God, it's not inconsistent with his Nature to remit, without any other consideration than his own Love; otherwise he could not justly come under the imputation of so many gracious *Attributes*, with whom it is impossible to pardon, and necessary to exact the payment of the utmost farthing.]—

2 Chron.
36. 2. For if ye turn again to the Lord, the Lord your God is gracious and merciful, and will not turn away his face from you. [Where how natural is it to observe that God's remission is grounded on their repentance; and not that it's impossible for God to pardon, without a Plenary satisfaction, since the possibility, nay, certainty of the contrary, viz. his Grace and Mercy, is the great Motive or Reason of that loving invitation to return.]—

Neh. 5. 3. They hardened their Necks, and hearkned not to thy Commandments, but thou art a God ready to pardon, gracious and merciful. [Can

[Can the honest hearted Reader conceive that God should be thus mercifully qualified, whilst executing the rigor of the Law transgress, or not acquitting without the Debt be paid him by another? I suppose not.

4. *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* [Come let the unprejudiced judge, if this Scripture-Doctrine is not very remote from saying his Nature cannot forgive sin, therefore let Christ pay him full satisfaction, or he will certainly be avenged; which is the substance of that strange Opinion.] *Isa. 55: 7.*

5. *Behold, the days come, saith the Lord, that I will make a New Covenant with the House of Israel; I will put my Law in their inward Parts; I will forgive their iniquity, I will remember their sin no more.* [Here is God's meer Grace asserted, against the pretended necessity of a satisfaction to procure his Remission: And this Paul acknowledgeth to be the dispensation of the Gospel, in his eighth Chapter to the *Hebrews*: So that this New Doctrine doth not only contradict the Nature and Design of the second Covenant, but seems in short to discharge God both from his Mercy and Omnipotence.] *Jer. 31: 31, 33, 34.*

6. *Who is a God like unto thee, that pardoneth iniquity, and passeth Mich. 7. by the transgression of the Remnant of his Heritage? He retaineth not his Anger for ever, because he delighteth in Mercy.* [Can there be a more express passage to clear, not only the possibility, but real inclinations in God to pardon sin, and not retain his anger for ever; since the Prophet seems to challenge all other Gods to try their excellency by his God, herein describing the supremacy of his Power, and superexcellency of his Nature, that he pardoneth iniquity, and retaineth not his anger for ever: so that if the Satisfactionists should ask the Question, Who is a God like unto ours, that cannot pardon iniquity, nor pass by transgression, but retain his anger until some-body make him satisfaction? I answer, Many amongst the harsh and severe Rulers of the Nations; but as for my God, he is exalted above them all, upon the Throne of his Mercy, who pardoneth iniquity, and retaineth not his anger for ever, but will have compassion upon us.] *18.*

- Mat. 6.** 7. *And forgive us our Debts, as we forgive our Debtors.* [Where
12. nothing can be more obvious than that which is forgiven, is not paid :
 And if it is our duty to forgive without a satisfaction received, and
 that God is to forgive us as we forgive them, then is a satisfaction to-
 tally excluded : Christ further paraphrases upon that part of his
 Prayer, *v. 14. For if ye forgive their trespasses, your Heavenly Fa-
 ther will also forgive you.* Where he as well argues the equity of
 Gods forgiving them, from their forgiving others, as he encourages
 them to forgive others, from the example of God's Mercy in for-
 giving them ; which is more amply exprest in *chap. 18.* where the
 Kingdom of Heaven (that consists in *Righteousness*) is represented
 by a King ; *Who upon his Debtors Petition, had compassion, and for-
 gave him ; but the same treating his fellow Servant without the least
 forbearance, the King condemned his unrighteousness, and delivered
 him over to the Tormentors.* But how had this been a fault in the
 Servant, if his Kings Mercy had not been proposed for his Example ?
 How most unworthy therefore is it of God, and blasphemous, may
 I justly term it, to be in any's daring to assert that forgiveness im-
 possible to God, which is not only possible, but enjoyn'd to men.]
- John 3.** 8. *For God so loved the World, that he gave his only begotten Son,*
16. *that whosoever believed in him, should not perish, but have everlasting
 Life.* [By which it appears, that God's Love is not the effect of
 Christ's satisfaction, but Christ is the proper Gift and Effect of Gods
 Love.]
- Act. 10.** 9. *To him gave all the Prophets witness, that through his Name*
34. *whosoever believeth in him, shall receive Remission of sins.* [So that
Remission came by believing his Testimony, and obeying his Pre-
 cepts, and not by a pretended satisfaction.]
- Rom. 8.** 10. *If God be for us, who can be against us ? He that spared not*
31, 32. *his own Son, but delivered him up for us all.* [Which evidently de-
 clares it to be God's Act of free Love, otherwise if he must be paid,
 he should be at the charge of his own satisfaction, for he delivered
 up the Son.]
- 2 Cor. 11** 11. *And all things are of God, who hath reconciled us to himself*
5. 18, 19. *by Jesus Christ, and hath given to us the Ministry of Reconciliation,*
to wit, that God was in Christ, reconciling the World unto himself, not
imputing their trespasses unto them. [How undeniably apparent is
 it that God is so far from standing off in high displeasure, and upon
 his

his tearms, contracting with his Son for a satisfaction, as being otherwise incapable to be reconciled, that he became himself the Reconciler by Christ, and afterwards by the Apostles, *his Ambassadors*, to whom was committed the Ministry of Reconciliation.]

12. *In whom we have redemption through his Blood, the forgiveness of sins, according to the riches of his grace.* [Now what relation, satisfaction has to forgiveness of sins, or how any can construe Grace to be Justice, the meanest understanding may determine.] *Eph. 1. 7.*

13. *But the God of all Grace, who hath called us unto his eternal Glory, by Christ Jesus.* [He does not say that God's Justice, in consideration of Christ's Satisfaction, acquitted us from sins past, present, and to come, and therefore *hath called us to his eternal Glory*, but from his Grace.] *1 Pet. 5. 10.*

14. *In this was manifested the love of God towards us, because that God sent his only begotten Son into the World, that we might live through him.* [Which plainly attributes Christ in his Doctrine, Life, Miracles, Death, and Sufferings to God, as the Gift and Expression of his Eternal Love, for the Salvation of men.] *1 John 4. 9.*

1. In abolishing that other Covenant, which consisted in External and shadowy Ordinances, and that made none clean as concerning the Conscience.

2. In promulgating his message of a most free and universal tender of Life and Salvation unto all that believed and followed him, (the Light) in all his Righteousness, the very end of his appearance being to destroy the works of the Devil, and which every man only comes to experiment, as he walks in a holy subjection to that measure of Light and Grace, wherewith the fulness hath enlightened him. *ten*

3. In seconding his Doctrines with Signs, Miracles, and a most innocent-self-denying-life. *h12*

4. In ratifying and confirming all (with great love, and holy resignation) by the offering up of his Body to be crucified by wicked hands; who is now ascended far above all Heavens, and is thereby become a most compleat Captain, and perfect Example. *P 5*

So that I can by no means conclude, but openly declare that the Scriptures of Truth are not onely silent in reference to this Doctrine of Satisfaction, but that it's altogether inconsistent with the Dignity of God, and very repugnant to the Conditions, Nature, and

Tendency of the second Covenant, concerning which their Testimony is so clear.

The Absurdities that unavoidably follow the Comparison of this Doctrine, with the sense of Scripture.

1. **T**Hat God is gracious to forgive, and yet impossible for him, unless the Debt be fully satisfied.
2. That the finite and impotent Creature, is more capable of extending Mercy and Forgiveness, than the Infinite and Omnipotent Creator.
3. *That God so loved the World, he gave his only Son to save it ;* and yet that God stood off in high displeasure, and Christ gave himself to God as a compleat satisfaction to his offended Justice ; with many more such like gross Consequences that might be drawn.

Refuted from right Reason.

But if we should grant a Scripture-silence as to the necessity of Christ's satisfying his Fathers Justice, yet so manifest would be the Contradictions, and foul the Repugnances to right Reason, that who had not vail'd his understanding with the dark suggestions of unwarrantable Tradition, or contracted his Judgment to the implicit apprehensions of some over-valued acquaintance, might with great facility discriminate to a full resolve in this point ; for admitting God to be a Creditor, or he to whom the Debt should be paid, and Christ he that satisfies or payes it on the behalf of man, the Debtor, this question will arise, Whether he paid that Debt, as God, Man, or both (to use their own terms.)

Not

Not as God.

1. In that it divides the Unity of the God-head by two distinct Acts, of being Offended, and not Offended ; of condemning Justice, and redeeming Mercy of requiring a satisfaction, and then paying of it.

2. Because if Christ payes the Debt as God, then the Father and the Spirit being God, they also pay the Debt.

3. Since God is to be satisfied, and that Christ is God, he consequently is to be satisfied ; and who shall satisfy his infinite Justice ?

4. But if Christ has satisfied God the Father, Christ being also God, 'twill follow then that he has satisfied himself, (which can't be.)

5. But since God the Father was once to be satisfied, and that it's impossible he should do it himself, nor yet the Son or Spirit, because the same God ; it naturally follows that the Debt remains unpaid, and these Satisfactionists thus far are still at a loss.

Not as Man.

6. The Justice offended, being infinite, his satisfaction ought to bear a proportion therewith, which Jesus Christ, as Man, could never pay, he being finite, and from a finite cause could not proceed an infinite effect ; for so man may be said to bring forth God, since nothing below the Divinity it self can rightly be styled Infinite.

Not as God and Man.

7. For where two mediums, or middle Propositions, are singly inconsistent with the nature of the end for which they were at first propounded, their conjunction rather does augment than lessen the difficulty of its accomplishment ; and this I am perswaded must be obvious to every unbyas'd understanding.

But

But admitting one of these three mediums possible for the payment of an infinite Debt ; yet, pray observe the most unworthy, and ridiculous consequences that unavoidably will attend the impossibility of Gods pardoning sinners without a satisfaction.

Consequences Irreligious and Irrational.

1. That it's unlawful and impossible for God Almighty to be Gracious and Merciful, or to pardon Transgressors ; then which, what's more unworthy of God ?

2. That God was inevitably compell'd to this way of saving men ; the highest affront to his incontrollable Nature.

3. That it was unworthy of God to pardon, but not to inflict punishment on the Innocent, or require a satisfaction where there was nothing due.

4. It doth not only disacknowledge the true Virtue, and real Intent of Christ's life and death, but intirely deprives God of that praise which is owing to his greatest love and goodness.

5. It represents the Son more kind and compassionate than the Father ; whereas if both be the same God, then either the Father is as loving as the Son, or the Son as angry as the Father.

6. It robs God of the gift of his Son for our Redemption (which the Scriptures attribute to the unmerited love he had for the World) in affirming the Son purchas'd that Redemption from the Father, by the gift of himself to God as our compleat satisfaction.

7. Since Christ could not pay what was not his own, it follows that in the payment of his own, the case still remains equally grievous ; Since the Debt is not hereby absolv'd or forgiven, but transfer'd only ; and by consequence we are no better provided for Salvation than before, owing that now to the Son, which was once owing to the Father.

8. It no way renders men beholding, or in the least oblig'd to God, since by their Doctrine he would not have abated us, nor did he Christ the last farthing, so that the acknowledgments are peculiarly the Sons : which destroys the whole current of Scripture-Testimony, for his good will towards men.— O the infamous portraiture this Doctrine draws of the infinite Goodness : Is this your retribution, O injurious Satisfactionists ?

9. That

9. That God's Justice is satisfied for sins past, present, and to come, whereby God and Christ have lost both their power of injoyning Godliness, and prerogative of punishing Disobedience; for what is once paid, is not revokeable; and if punishment should arrest any for their Debts, it either argues a breach on God or Christs part, or else that it has not been sufficiently solv'd, and the penalty completely sustain'd by an other; forgetting *that every one must appear before the Judgment Seat of Christ, to receive according to things done in the body*: Yea, every one must give an account of himself to God. *2 Cor. 13. 10.* But many more are the gross Absurdities and Blasphemies that are the genuine Fruits of this so confidently believed Doctrine of Satisfaction.

A Caution.

Let me advise, nay warn thee, Reader, by no means to admit an entertainment of this Principle, by whomsoever recommended; since it does not only divest the glorious God of his sovereign Power, both to pardon and punish, but as certainly insinuates a licentiousness, at least a liberty that unbecomes the nature of that antient Gospel once preached among the Primitive Saints, and that from an apprehension of a satisfaction once paid for all. Whereas I must tell thee, That unless thou seriously repent, and no more grieve God's Holy Spirit, placed in thy inmost Parts, but art thereby taught to deny all ungodliness, and lead into all Righteousness; At the Tribunal of the Great Judge thy Plea shall prove invalid, and thou receive they reward without respect to any other thing than the Deeds done in the Body. *Be not deceived, God will not be mocked; such as thou sowest, such shalt thou reap*: which leads me to the consideration of my third Head, viz. Justification by an Imputative Righteousness. *Gal. 6. 7.*

The

The Justification of impure Persons, by an imputative Righteousness, refuted from Scripture.

Doctr. **T**hat there is no other way for sinners to be justified in the sight of God, than by the imputation of that Righteousness Christ long since performed Personally, and that Sanctification is consequential, not antecedent.

Exod. 23.1. **1.** *Keep thee far from a false matter; and the Innocent and Righteous slay thou not; for I will not justify the wicked.* Whereon I ground this Argument, That since God has prescribed an inoffensive life, as that which only can give acceptance with him, and on the contrary hath determined never to justify the wicked, then will it necessarily follow, that unless this so much believ'd imputative Righteousness had that effectual influence, as to regenerate and redeem the Soul from sin, on which the malidiction lies, he is as far to seek for justification as before; for whilst a person is really guilty of a false matter, I positively assert from the authority and force of this Scripture, they cannot be in a state of Justification; and as God will not justify the Wicked, so by the acknowledg'd reason of contraries, the Just he will never condemn, but they, and they onely are the justified of God.

Prov. 17. 15. **2.** *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.* [It would very opportunely be observ'd, that if its so great an abomination in men to justify the Wicked, and condemn the Just, how much greater would it be in God, which this Doctrine of Imputative Righteousnes necessarily does imply, that so far disengages God from the person justified, as that his guilt shall not condemn him, nor his innocency justify him? but will not the abomination appear greatest of all, when God shall be found condemning of the Just, on purpose to justify the Wicked, and that he is there to compel, or else no Salvation,

tion: which is the tendency of their Doctrine, *Who imagine the Righteous and Merciful God, to condemn and punish his Innocent Son, that he having satisfied for our sins, we might be justified (whilst unsanctified) by the imputation of his perfect Righteousness.* O why should this horrible thing be contended for by Christians?

3. *The Son shall not bear the iniquity of his Father; the Righteousness of the Righteous shall be upon him, and the wickedness of the wicked shall be upon him. When a righteous man turneth away from his righteousness, for his iniquity that he hath done shall he die; again when the wicked man turneth away from his wickedness, and doth that which is lawful and right, he shall save his Soul alive; yet saith the House of Israel, The Ways of the Lord are not equal; Are not my Ways equal?* If this was once equal, it's so still, for Gods unchangeable; and therefore I shall draw this Argument, That the condemnation or justification of persons is not from the imputation of an others Righteousness, but the actual performance and keeping of Gods Righteous Statutes or Commandments, otherwise God should forget to be equal: Therefore how wickedly unequal are those, who not from Scripture evidences, but their dark conjectures and interpretations of obscure passages, would frame a Doctrine so manifestly inconsistent with Gods most pure and equal Nature; making him to condemn the Righteous to death, and justify the wicked to life, from the imputation of an others Righteousness: --a most unequal way indeed.

4. *Not everyone that saith unto me Lord Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father. Whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a Rock, &c.* [How very fruitful are the Scriptures of Truth in Testimonies against this absurd and dangerous Doctrine; these words seem to import a two-fold Righteousness, the first consists in Sacrifice, the last in Obedience; the one makes a talking, the other a doing Christian. I in short argue thus, If none can enter into the Kingdom of Heaven, but they that do the Fathers Will; then none are justified, but they who do the Fathers Will, because none can enter into the Kingdom, but such as are justified; since therefore there can be no admittance had without performing that Righteous Will, and doing those Holy and perfect Sayings. Alas, to what value will an Imputative Righteousness

reousness amount when a poor Soul shall awake polluted in his sin, by the hasty calls of death, to make its appearance before the Judgment Seat, where 'tis impossible to justify the wicked, or that any should escape uncondemned, but such as do the Will of God.]

Joh. 15. 5. If ye keep my Commandments, ye shall abide in my love, even as I have kept my Fathers Commandments, and abide in his love. [From whence this Argument doth naturally arise; If none are truly justified that abide not in Christ's love, and that none abide in his love who keep not his Commandments, then consequently none are justified but such as keep his Commandments. Besides, here is the most palpable opposition to an Imputative Righteousness that may be; for Christ is so far from telling them of such a way of being justified, as that he informs them the reason why he abode in his Fathers love, was his obedience; and is so far from telling them of their being justified, whilst not abiding in his love, by virtue of his obedience imputed unto them, that unless they keep his Commands, and obey for themselves, they shall be so remote from an acceptance, as wholly to be cast out; in all which Christ is but our Example.]

Joh. 15. 6. Ye are my Friends, if ye do whatsoever I command you. [We have almost here the very words, but altogether the same matter, which affords us thus much, without being Christ's Friend, there's no being justified, but unless we keep his Commandments, it's impossible we should be his Friends; it therefore necessarily follows, that except we keep his Commandments, there is no being justified: or in short thus, If the way to be a Friend, is to keep the Commandments, then the way to be justified is to keep the Commandments, because none can obtain the quality of a Friend, and remain unjustified, or be truly justified, whilst an Enemy, which he certainly is, that keeps not his Commandments.]

Rom. 2. 13. 7. For not the hearers of the Law are just before God, but the doers of the Law shall be justified. [From whence how unanswerably may I observe, Unless we become doers of that Law, which Christ came not to destroy, but as our Example, to fulfil, we can never be justified before God; wherefore obedience is so absolutely necessary, that short of it there can be no acceptance; nor let any fancy that Christ hath so fulfill'd it for them, as to exclude their obedience from being requisite to their acceptance, but only as their Pattern, For unless ye follow me, saith Christ, ye cannot be my Disciples; and

and it is not only repugnant to Reason, but in this place particularly refuted; for if Christ had fulfilled it on our behalf, and we not enabled to follow his Example, there would not be doers, but one doer only of the Law justified before God. In short, if without obedience to the Righteous Law none can be justified, then all the hearing of the Law, with but the meer imputation of anothers Righteousness, whilst actually a breaker of it, is excluded as not justifying before God. *If you fulfil the Royal Law, ye do well; so speak ye, and so do, as they that shall be judg'd thereby.*]

8. *If ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the Body, ye shall live.* [No man can be dead and justified before God, for so He may be justified that lives after the flesh; therefore they only can be justified that are alive; from whence this follows, If the living are justified and not the dead, and that none can live to God, but such as have mortified the deeds of the Body through the Spirit, then none can be justified but they who have mortified the deeds of the Body through the Spirit; so that Justification does not go before, but is subsequential to the mortification of lusts, and sanctification of the Soul through the Spirits operation.] Rom. 8. 13.

9. *For as many as are led by the Spirit of God, are the Sons of God.* [How clearly will it appear to any but a cavelling and tenacious Spirit; that man can be no farther justified, then as he becomes obedient to the Spirits leadings; for if none can be a Son of God, but he that's led by the Spirit of God, then none can be justified without being led by the Spirit of God, because none can be justified but he that is a Son of God: so that the way to Justification and Son-ship, is through obedience to the Spirits leadings, that is, manifesting the holy Fruits thereof by an innocent life and conversation.] Rom. 8. 14.

10. *But let every man prove his own work, and then shall he have joyceing in himself alone, and not in another. Be not deceived, for whatsoever a man soweth, that shall he reap.* [If joyceing and acceptance with God, or the contrary, are to be reaped from the work that a man soweth, either to the Flesh or to the Spirit, then is the Doctrine of Acceptance, and ground of Rejoycing from the works of another utterly excluded, every man reaping according to what he hath sown, and bearing his own burden.] Gal. 6. 7.

Jam. 2. 11. Was not Abraham our Father justified by works, when he had offered Isaac his Son upon the Altar? Ye see then how that by works a man is justified, and not by Faith only. [He that will seriously peruse this Chapter, shall doubtless find some, to whom this Epistle was wrote, of the same Spirit with the Satisfactionists and Imputarians of our time, they fain would have found out a Justification from Faith in, & the Imputation of anothers Righteousness; but *James* an Apostle of the most high God, who experimentally knew what true Faith and Justification meant, gave them to understand from *Abrahams* self-denying Example, that unless their Faith in the purity and power of God's Grace, had that effectual Operation to subdue every beloved lust, wean from every *Dallila*, and intirely to resign and sacrifice *Isaac* himself, their Faith was a Fable, or as a Body without a Spirit; and as Righteousness therefore in one person cannot justify another from unrighteousness, so whoever now pretends to be justified by Faith, whilst not led and guided by the Spirit into all the Wayes of Truth, and Works of Righteousness, their Faith they will find at last Fiction.]

1 John 3. 7, 8. 12. Little Children, let no man deceive you, he that doth Righteousness, is Righteous, as God is Righteous, (but) he that committeth sin is of the Devil. [From whence it may be very clearly argued, that none can be in a state of Justification from the Righteousness performed by an other imputed unto them, but as they are actually redeemed from the commission of sin: For if he that commits sin is of the Devil, then cannot any be justified compleatly before God, who is so incompleatly redeem'd, as yet, to be under the captivity of lust; since then the Devil's Seed or Off-spring may be justified, but that's impossible; It there follows, that as he who doth Righteousness, is Righteous, as God is Righteous; so no farther is he like God, or justifiable; for in whatsoever he derogates from the works of that Faith, which is held in a pure Conscience, he is no longer Righteous or justifi'd, but under condemnation as a Transgressor, or disobedient person to the Righteous Commandment; and if any would obtain the true state of Justification, let them circumspectly observe the Holy Guidings and Instructions of that Union, to which the Apostle recommended the Ancient Churches, that thereby they may be led out of all ungodliness into Truth and Holiness; so shall they find acceptance with the Lord, who has determined never to justify the wicked.]

Refu-

Refuted from right Reason.

1. Because it's impossible for God to justify that which is both opposite and destructive to the purity of his own Nature, as this Doctrine necessarily obliges him to do in accepting the wicked, as not such from the imputation of anothers Righteousness.

2. Since man was justified before God, whilst in his native Innocency, and never condemned till he had err'd from that pure state; he never can be justified, whilst in the frequent Commission of that for which the Condemnation came; therefore to be justifi'd, his Redemption must be as intire as his fall.

3. Because sin came not by Imputation, but actual Transgression; for God did not condemn his Creature for what he did not, but what he did, therefore must the Righteousness be as personal for acceptance, otherwise these two things will necessarily follow, first, that he may be actually a sinner, and yet not under the curse; secondly, That the power of the first *Adam* to death, was more prevalent then the power of the second *Adam* unto life.

4. Its therefore contrary to sound reason, that if actual sinning brought death and condemnation, any thing besides actual obedience unto Righteousness, should bring Life and Justification; for Death and Life, Condemnation and Justification, being vastly opposite, no man can be actually dead and imputatively alive: therefore this Doctrine so much contended for, carries this gross absurdity with it, that a man may be actually sinful, yet imputatively righteous; actually judged and condemned, yet imputatively justified and glorified. In short, he may be actually damned, and yet imputatively saved; otherwise it must be acknowledged that obedience to Justification ought to be as personally extensive as was disobedience to condemnation: In which real, not imputative sense, those various terms of Sanctification, Righteousness, Resurrection, Life, Redemption, Justification, &c. are most infallibly to be understood?

5. Nor are their words, *Impute, Impued, Imputeth, Imputing*, used in Scripture by way of application, to that which is actual and inherent, as the Asserters of an Imputative Righteousness do by their Doctrine plainly intimate, but so much the contrary, as that they
are

are never mentioned but to express men really and personally to be that which is imputed to them, whether as guilty, as remitted, or as righteous: for instance; *What man soever of the house of Israel that killeth an Ox, and bringeth it not to the door of the Tabernacle, to offer unto the Lord, Blood shall be imputed unto that man, or charg'd upon him as guilty thereof. And Shemei said unto the King, Let not my Lord impute Iniquity unto me, for thy servant doth know that I have sinned.*

Rom. 5. 6. But sin is not imputed where there is no Law. From whence it is apparent that there could be no imputation or charging of guilt upon any but such as really were guilty. Next, it is used about Re-

Psal. 32. Blessed is the man unto whom the Lord imputeth not iniquity; or as the foregoing words have it, Whose transgression is forgiven. Where the non-imputation doth not argue a non-reality of sin, but the reality of God's pardon; for otherwise there would be nothing to forgive, nor yet a real pardon, but onely imputative, which according to the sence of this Doctrine I call *Imaginary*. Again, *God was in Christ reconciling the World unto himself, not im-*

2 Cor. 5. putting their trespasses unto them. Where also non-imputation, being a real discharge for actual trespasses, argues an imputation by the reason of contraries, to be a real charging of actual guilt. Lastly,

Jam. 2. Was not Abraham justified by works when he offered Isaac? and by Works was Faith made perfect, and the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for Righteousness. By which we must not conceive, as do the dark Imputarians of this age, that *Abraham's* offering personally was not a justifying righteousness, but that God was pleased to account it so; since God never accounts a thing that which it is not; nor was there an imputation of anothers righteousness to *Abraham*, but on the contrary, his personal obedience was the ground of that just imputation; and therefore that any should be justified from the imputation of anothers righteousness, not inherent, or actually possessed by them, is both ridiculous and dangerous: — Ridiculous, since it is to say a man is rich to the value of a thousand pounds, whilst he is not really or personally worth a groat, from the imputation of another who has it all in his possession: Dangerous, because it begets a confident perswasion in many people of their being justified, whilst in captivity to those lusts, whose re-
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ward is condemnation; whence came that usual saying amongst many Professors of Religion, *That God looks not on them as they are in themselves, but as they are in Christ*; not considering that none can be in Christ, who are not new Creatures, which those can't be reputed, who have not disrob'd themselves of their old Garments, but are still innanted with the corruptions of the old man.

Consequences Irreligious and Irrational.

1. It makes God guilty of what the Scriptures say is an abomination, to wit, that he justifieth the wicked.

2. It makes him look upon persons as they are not, or with respect, which is unworthy of his most equal Nature.

3. He is hereby at peace with the wicked, (if justified whilst sinners) who said, *There is no peace to the wicked.*

4. It does only imply communion with them here, in an imperfect state, but so to all eternity, *for whom he justified, them he also glorified.* Therefore whom he justified, whilst sinners, them he also glorified whilst sinners. *Rom. 8. 30.*

5. It only secures from the wages, not the dominion of sin, whereby something that is sinful becomes justified, and that which defileth, to enter God's Kingdom.

6. It renders a man justified and condemned, dead and alive, redeemed and not redeemed at the same time, the one by an imputative Righteousness, the last by a personal unrighteousness.

7. It flatters men, whilst subject to the Worlds lusts, with a state of Justification, and thereby invallids the very end of Christs appearance, which was to destroy the works of the Devil, and take away the sins of the World; a quite contrary purpose then what the Satisfactionists, and Imputarians of our Times have imagined, *viz.* to satisfy for their sins, and by his Imputed Righteousness, to represent them holy in him, whilst unholy in themselves: Therefore since it was to take away sin, and destroy the Devils works, which were not in himself, for that Holy One saw no corruption, consequently in man-kind; what can therefore be concluded more evidently true, then that such in whom sin is untaken away, and the Devils works undestroyed, are strangers (notwithstanding

standing their conceits) to the very end and purpose of Christs manifestation.

Conclusion by way of Caution.

THUS Reader have I lead thee through those three so generally applauded Doctrines, whose confutation, I hope, though thou hast run, thou hast read; and now I call the Righteous God of Heaven to bear me Record, that I have herein sought nothing below the defence of his Unity, Mercy, and Purity against the rude and impetuous assaults of Tradition, Press and Pulpit, from whence I daily hear, what rationally induceth me to believe a conspiracy is held by Counter-plots, to obstruct the exaltation of Truth, and to betray Evangelical Doctrines, to Idle Traditions: But God will rebuke the Winds, and destruction shall attend the Enemies of his Anointed.— Mistake me not, we never have disowned a Father, Word, and Spirit, which are ONE, but mens Inventions; for,

1. Their *Trinity* has not so much as a Foundation in the Scriptures.
2. That its Original was three hundred years after Christianity was in the World.
3. It having cost much blood, in the Council

Socrat. of Sirmium, Anno 355. it was Decreed, That thenceforth the controversy should not once be remembred, because the Scriptures of God an. 355. made no mention thereof. Why then should it be mentioned now with *Conc. a Maranatha*, on all that will not bow to this abstruse Opinion, *Sirm. 4.* And it doubtless hath occasioned Idolatry, witness the Popish *cap 25.* Images of *Father, Son, and Holy Ghost.* 5. It scandalizeth Turks, *p. 275.* Jews, and Infidels, and palpably obstructs their reception of the Christian Doctrine. — Nor is there more to be said on the behalf of the other two; for I can boldly challenge any person to give me one Scripture Phrase which does approach the Doctrine of Satisfaction, (much less the Name) considering to what degree it's stretched; not that we do deny, but really confess that Jesus Christ, in Life, Doctrine, and Death, fulfilled his Fathers Will, and offered up a most satisfactory Sacrifice, but not to pay God, or help him (as otherwise being unable) to save men, and for a Justification:

tion by an Imputative Righteousness, whilst not real, it's meerly an imagination, not a reality, and therefore rejected; otherwise confessed and known to be justifying before God, because there is no abiding in Christ's Love, without keeping his Commandments. I therefore caution thee in love, of whatsoever Tribe or Family of Religion thou mayest be, not longer to deceive thy self by the overfond imbraces of humane apprehensions, for Divine Mysteries; but rather be informed that God hath bestowed a measure of his Grace on thee and me, to shew us *what is good, that we may obey and do it*; which if thou diligently wilt observe, thou shalt be led out of all unrighteousness, and in thy obedience shalt thou *receive power to become a Son of God*; in which happy estate God only can be known by men, and they know themselves to be justified before him, whom experimentally to know, by Jesus Christ, is life Eternal.

A Post-script of Animadversions upon T. V's Contradictions, delivered in his Sermon from I John 5. 4. at his evening Lecture in Spittle-Yard;

For whatsoever is born of God, overcometh the World.

Whatsoever Person is born of God, overcometh the World. | There is a two-fold Victory, Doctr. the first Compleat, the second In-compleat.

This is as well a contradiction to his Text and Doctrine, as common sence; for besides that they neither of them say, He that's born of God, cannot perfectly overcome the World, but much the contrary; I fain would understand his intention by an incomplete victory: If he means not such a one as is obtained by the slaughter of every individual, but that which onely does subdue the force and lead captive their enemies, yet will the Victory prove compleat; for if they be so far overcome as to be disarmed of farther power to mis-

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chieve;

chieve, the dispute is properly determined : but whatsoever is incomplete, is but overcoming, or in the way to victory, and victory is the completing of what was before imperfect.

Cont. *Such overcome as are born again, who are in Christ, that have cast off the old Man, and known a change altogether new.* | *Worldly lusts can't be extirpated out of God's People in this World.*

Anim. If sin must have a place in them, how can they be born of God, and have a place in Christ, or cast off the old man, and know a change altogether new?

Cont. *Gods Children are the greatest Conquerors ; Alexander and Caesar were Conquerors, but these overcome their lusts.* | *God's Children can't perfectly overcome the lusts of the World, they sometimes take them captive.*

Anim. What strange Divinity is this ! that God's People should be Conquerors, and yet Captives ; overcome the World, and yet be overcome thereby.

Cont. *Sin may tyrannize over Believers.* | *But not have dominion ; it's in captivity, it's in chains.*

Anim. Who is so absolutely injurious and incontrollable, as a Tyrant ? and notwithstanding that he should have no dominion, but be in captivity, and in chains, at best are Bedlam distinctions, and consequently unworthy of any mans mouth that has a share of common sense.

Cont. *You must kill or be kil'd; either you must overcome the World, or the World you.* | *2. Incompletely; he overcomes, when he breaks their force, leads them captive, and puts them into chains; but they are not at all slain, they sometimes take him captive.*
 If ye fight, ye shall overcome.

To kill or be kill'd, admits no middle way to escape; yet that *Anim.* both Sin and Gods Children should lead one another captive; and that he which fights shall overcome, and yet in danger of being led captive, because incompleatly a Conqueror; to me seems very strange Doctrine.

However he goes on to tell them, *Whosoever is born of God, overcomes the lusts of the World, and he that overcomes the lusts of the World, overcomes the Devils of Hell; God's Children have to do with a conquered Enemy.* Yet he would all this while be understood in an *incompleat* sence; and to excite all to fight for this *incompleat* Victory, he recommended to their consideration the excellent rewards of Conquerors, that is, *To him that overcometh, will I give to eat of the Tree of Life, the hidden Manna. I will give him a white Stone, a new Name, Power over Nations, white Rayment; yea, I will make him a Pillar in the Temple of my God; he shall go no more out, and I will grant him to sit with me in my Throne.* Admirable priviledges, I acknowledge! but are they promis'd to *incompleat* Conquerors? I judge not. Reader, by this thou mayest be able to give a probable conjecture of the rest; and as I have begun with him and his Co-disputants, with them I'll end; who notwithstanding all their boasts and calumnies against us, have so evaded those many opportunities we have offered them by Letters, Verbal Messages, and Personal Visits, that had they any Zeal for their Principles, love for their Reputation, or Conscience in their Promises, they would have been induc'd to a more direct and candid Treaty.

But as it hath occasioned the publication of this little Treatise, so am I credibly inform'd, through the too busie and malicious inquisition of some concerning it, (which have amounted to no less than positive Reports) its currantly discours'd, *How that a certain Quaker hath lately espoused the controversie against R. F. and therein has perverted the Christian Religion, to that degree, as plainly to deny Christs coming in the flesh;* with much more then was fit to be said, or is fit to be answered.

But Reader, I shall ask no other Judge to clear me from that most uncharitable accusation, since first I am altogether unacquainted with *R. F.* nor never did design directly such a thing, being unwilling to seek more Adversaries than what more nearly seek the overthrow of Truth, although I doubt not but this plain and simple